THE NATURE OF CHRISTIANITY IN THE True Light ASSERTED.

In opposition to *Antichristianism, Darkness, Confusion, & Sin-pleasing Doctrines.*

BEING A

Looking-Glass

For Sin-pleasing Professors of all Sorts.

Written upon particular occasion herein signified;
By a Servant of Christ, G. Whitehead.

If we say that we have fellowship with him, and walk in darkness, we lie and do not the Truth. 1 Joh. 1. 6.

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J Keith
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AN Epiſtle Explanatory To the Unprejudiced READER.

COntention, eſpecially with perverſe ſpirits, that deſire it, and ſeek occaſion for it, is not a thing deſireable to me; howbeit, for the living and precious Truth's ſake, and that living effectual faith which was once deliver'd to the Saints, I am one neceſſitated earneſtly to contend, being brought forth and rais'd up by the Power of the Living God for that end, againſt perverſe Gainſayers and peeviſh Oppoſers: One of whom I find one ROBERT GORDON, in a ſecond piece of Antichriſtianiſm, ſtuft with Confuſion, Perverſion of Scriptures, Abuſing and Belying the People call'd *Quakers*; though he hath given it the Title of *Chriſtianity Vindicated*, but therein hath diſcover'd a great deal of his own, and of his Tutor's Ignorance of the very Nature of *Chriſtianity*, as concerning thoſe weighty matters of Salvation; to wit, *Reconciliation*, *Juſtification*, and *Redemption*; which in the true nature and ſenſe thereof are in this Treatiſe unfolded, according to the holy Scriptures; although this man hath groſly wronged divers of us, by accuſing us, as if we did oppoſe and ſeek to overthrow the plain *Teſtimonies* and *Voices* of all the Prophets and Apoſtles, concerning the True *Saviour*, or the Man *Chriſt Jeſus*, whom we have frequently confeſſed, both as to his *Divinity*, and as to his taking upon him the *Body*, prepar'd for him to do the Will of God in,

according to the Scriptures of Truth; yea, both his outward and inward Appearance, his Suffering Nature, and Glorified State, and his Divinity in both we have always truly believ'd and confeſs'd; even his Dignity, Spiritual Out-goings from of old, from everlaſting; as alſo his outward Birth, and coming in the fulneſs of time in *that Body*, wherein he ſhew'd forth Innocency, Preacht Righteouſneſs, wrought Miracles, ſuffered Contradictions, Crucifying, and Death, by wicked hands; together with his Glory, Dignity, Reſurrection, and glorious Triumph; as a Captain, as a Conqueror, Leader, and Example through all: Theſe things have a Spiritual and Divine Impreſſion upon us, and a place in our hearts; through that eternal *Spirit*, by which Chriſt offered up himſelf a Lamb without Spot, and a Sacrifice of a ſweet ſmelling Savour to God; which things being ſo openly and frequently own'd by us, according to the Scriptures of Truth: We cannot but look upon it as a wilful Perverſion and wicked Abuſe in this *R. G.* or any others, contrariwiſe to repreſent us, when (as to him) we have only oppos'd his confus'd dark Teſtimony, which is without Life, and much of it without Senſe or Reaſon; although pervertedly he hath interwoven ſome Scriptures, abus'd by him in it: Howbeit, he ſaith, *He hath teſtified to what he received of the Lord, and witneſſed through and under the Miniſtry of thoſe I call Presbyterians and Independants.* Now ſeeing he hath learn'd his Teſtimony or Religion of ſuch, and yet hath pirked up, as if he were ſome-body, or could do more againſt us then his Tutors or Fraternity (although he falls ſhort of many of them, in the management of their Cauſe) I ſhould think it were more Prudence in the *Presbyterians* and *Independants*, to ſtop ſuch ſhallow *Cavellers* and forward *Novices*, as can ſcarce write three Pages, without manifeſtly contradicting themſelves, as this their Diſciple *R. G.* hath done, who will never bring any Honour to the Cauſe of *Presbyterians* and *Independants*: He ſhould have let us known, whether they do approve of this his work againſt us, yea, or nay; which if he write again, we deſire him to ſignifie, whether he is own'd, and his work approv'd of, by the *Presbyterians* and *Independants*, yea, or nay?

Some

Some ſuppoſe it probable, that what he hath writ againſt the Innocent and Suffering People of God in this nature, hath ſome Self-intereſt and End, as either of ſome Preferment, or Applauſe at leaſt; who though he be diſmounted with the Times, from his former Place and Preferment, yet is not content to live quietly in that obſcurity he is in, but he muſt Villifie, Reproach and Slander an Innocent People, who have appear'd (and do ſtand up) for God, and the Teſtimony of Jeſus, in his Divine Power, where ſuch peeviſh, pittiful, underly *Cavellers* as *R. G.* dare not ſhew their Faces for Chriſt, (nor yet for their own *Directory* and *Church-Faith*) for all their pretended Zeal for him, though he and they can carp and quarrel againſt us, who are under Sufferings: And he having ſhown himſelf both an *Antinomian*, a ſhatter'd *Presbyterian*, and *Independant*, he is the more fit man to inſinuate into ſuch, eſpecially the more ignorant ſort of them, for ſome Applauſe or Name to himſelf, like many of his ſelfiſh Teachers before, who being diſmounted from their parochial Biſhopricks, Pulpits & Tythes, are now for the rattling of the Platters, which have been very beneficial to many ſuch fain'd Preachers and Temporizers, who can make a floriſh in fair Weather; but either Flee, Sculk, or Comply, when a Storm or a Pinch comes; or otherwiſe, drive a Trade more privately, and have the Platters rattle more ſecretly, with their Watchers and Spies at each Corner, to give them warning, leſt they ſhould be ſurpriz'd for driving a Trade unlicens'd, that they may eſcape out at Back-doors, or By-wayes, which hath been the manner and practice of ſuch as *R. G's.* Tutors, notwithſtanding their ſeverely preſſing their Hearers to *Faithfulneſs*, and to *Stand faſt*, *&c.* when they are no Example thereof themſelves; but on ſlite Occaſions ready to flee like Hirelings——and ready to give their Flocks the ſlip.

And now as to the Doctrinal part of his Book, he having affirm'd a *Juſtification and Redemption of men, even while no good is wrought in them by any Light or Spirit whatſoever; and when no qualification is wrought in man by any Spirit whatſoever* (to mend the matter

matter he adds) *In order to the perfecting the Purchase of Redemption, &c.* Which word, *purchase*, he thus explains, in an Unscriptural and Nonsensical stile, viz. *That God man purchased and compleated Reconciliation, Justification, &c. with God, at once, without us* (which is as good sense, as to say, God *Purchas'd* them of God) and for Proof thereof, he very many times over repeats that Scripture, *Rom.* 5. 10 *If when we were Enemies, we were reconciled to God, by the death of his Son* (not so much minding the following words) *much more being reconciled, we shall be sav'd by his Life*: And verse 11. *We have now received the Attonement, &c.* This he hath made a Cloak for his justification of men, even while no good is wrought in them (one while saying, they are reconcil'd to God; another while, God to them) Now though plenteous Redemption, Salvation, and Peace were in being in Christ for us, while Enemies; and that God commended his Love towards us, in that while we were Sinners, Christ died for us, *vers.* 8. which doth explain the intent of the words [*If when we were Enemies we were reconcil'd to God, by the death of his Son &c.*] yet it is not the nature of Reconciliation for men to be Enemies to God: I appeal to the Conscience of both *R.G.* and all other *Professors*, Whether Enmity and Reconciliation do not differ? And whether, while Persons are at enmity, they be then actually reconcil'd? *Though while we were Enemies, we were reconcil'd, by the death of his Son*; intentionally on God's Terms, but not actually in our selves, till the Enmity was slain in us; as God, with reference to his Purpose, speaks to *Abraham*, *I have made thee a Father of many Nations* (before he was actually so made) For *Paul*, in the following words, saith, *God, who quickeneth the Dead, calleth those things which be not as though they were*, *Rom.* 4. 17. And also *Zacharias*, being filled with the Holy Ghost, he Prophesied saying, *Blessed be the Lord God of* Israel, *for he hath visited and redeemed his People*, *Luke* 1. 67, 68. and to the end of the chapter: Now though this [*Redeemed*] be spoken of as a thing done, yet it was spoken of in the Prophesie, *of Christ the Horn of Salvation*; whose *Salvation* is Deliverance and Preservation out of the hands of our Enemies, that we may serve him, without fear,

fear, in Holineſs and Righteouſneſs before him all the dayes of our life: This was not witneſſed when the Enemy rul'd, and no good was wrought in us.

Further, If Reconciliation and Redemption had been actually finiſh'd without us, when no good was wrought in us, what needed the Apoſtle ſo earneſtly *beſeech and pray them in Chriſt's ſtead to be reconciled to God?* 2 *Cor.* 5.20. They might have ſaid, that is done and complated already: Or to ſay, *That Jeſus Chriſt gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People, &c?* *Tit.* 2. 14. They might have ſaid we are redeem'd at once already without us, while no good is wrought in us; What needſt thou to tell us of redeeming from all Iniquity, or of being purified? We do not expect any ſuch thing while we live here, and yet we are *redeemed, juſtified,* and *perfect in Chriſt.* This is according to *R. G's.* Doctrine and Senſe; but the Apoſtle's Senſe is contrary, as where he ſaith, *You that were ſometimes alienated, and* Enemies *in your minds by wicked works; yet now hath he reconciled in the Body of his Fleſh, through Death, to preſent you Holy, and Unblameable, and Unreprovable in his ſight; if ye continue in the Faith grounded and ſettled,* *Col.* 1. 21, 22, 23. Mark here the nature and tendency of a reconcil'd ſtate and how it differs from that of Enemies in the mind, *as you were ſometimes Enemies, yet now reconciled,* viz. *Ye Saints and faithful Brethren in Chriſt, which are at* Coloſs, *chap.* 1. 2. But the mind of him that is an Enemy in his mind is not reconcil'd to God or his Truth. *Drunkards, Swearers,* and *Ranters,* are not in a reconcil'd State, nor juſtified State; neither is God reconcil'd to them, nor in Union with them.

Again, The words *Purchaſed* and *Redemption,* are us'd by *R. G.* in an Unſcriptural Senſe, while he doth ſo nonſenſically render it as *God man, having purchaſed all of God without,* and ſo *juſtified man,* when *no good* is wrought in him by the Spirit of God; and as if Chriſt's Works without, were the previous purchaſing cauſe of the Love of God; and alſo, ſtates man's Juſtification and Redemption, as only without, and preceeding the work of the Spirit within; whereas *redeeming from all Iniquity*

and

and *Bondage*, under which man was ſold, is not wrought without the opperation of the Spirit of God within; but it is a Work to be fulfilled within, where Sin and Bondage have ruled? and being *Waſhed*, *Sanctified*, and *Juſtified by the Spirit*, are plac'd in their proper order, 1 *Cor.* 6. 11. *Sanctified* being plac'd before *Juſtified*. And the Apoſtle *Paul* ſaith, *You are ſeal'd with the Holy Spirit of Promiſe, which is the earneſt of our Inheritance* (note that) *until the Redemption of the purchaſed Poſſeſſion, unto the Praiſe of his Glory*, *Eph.* 1. 13.14. So mark here, The Holy Spirit of Promiſe was the Earneſt of their Inheritance, until the Redemption, &c. (*And grieve not the Holy Spirit, whereby you are ſealed until the Day of Redemption*, *Eph.* 4. 30. But with *R. G.* the Day of his Redemption was long ſince over, many years before he was Born; he was redeemed and juſtified above Sixteen Hundred Years ago; but then he muſt ſuppoſe or conceit himſelf an Elect perſon before that, or elſe the whole World is as much juſtified as he) See how plainly theſe Scriptures refute *R. G.* as alſo, *God purchaſed his Church with his own Blood*, *Acts* 20, 28. So his choſen People were a purchas'd Poſſeſſion, God was in Chriſt reconciling the World unto himſelf; but the Saints (who are his Friends) are actually reconcil'd, he hath fulfill'd it in them.

And now becauſe thoſe terms in Scripture, relating to Chriſt and his Works, are miſ-underſtood, and perverted by many *Profeſſors* and *Prieſts*, as this man hath done, I ſhall ſtate them with the natural and ſimple ſenſe thereof, as followeth, viz.

Jeſus, a Saviour, who ſaveth from ſin, of whom it was ſaid by the Angel, *Thou ſhalt call his Name Jeſus, for he ſhall ſave his People from their ſins*, Mat. 1. 21.

Chriſt, is Anointed; for he was anointed with Power from on High.

Propitiation, a Sacrifice well-pleaſing, which is to purge away ſin, and (in Scripture ſence) to make nigh to God * and which imports *Forgiveneſs*, *Reconciliation*, *Favour*, *Mercy*, *Kindneſs*, &c. as *Propitious* is *favourable*, *merciful*, &c. Sa-

* *Propitio ex pro & pio (non impio) Propitius ex pro & ito.*

Sacrifice, an Oblation or Offering, which is to Conſecrate or make Holy.

Reconciliation, an Agreement, a Peace-making between them that have been Friends, and afterwards Foes, a ſetting at One.

Covenant, an Accord, Agreement, a Contract, a Treaty, a Condition, &c.

Attonement, Peace, Quietneſs, &c. between them that are reconcil'd or in mutual Friendſhip.

Redemption, a Ranſoming, Buying again, Reſcuing or Recovering ſuch as were under Bondage, or ſold under Slavery.

Salvation, a Saving, Preſerving, or a making Safe from the hand of an Enemy, Deſtroyer, or Oppreſſor, &c.

Imputation, an Aſcribing, Attributing to, laying to the Charge of, or an Accounting, Reckoning, or Thinking.

Juſtification, a making Righteous, Juſt, Upright, Vertuous, Good, Perfect, &c. and alſo, an Adjudging, Pronouncing, and Sentencing one that is made Righteous to be ſo.

Now if Profeſſors come not to feel and experience theſe things (or works of Chriſt) fulfill'd within them, they are but meer empty Profeſſors and Talkers of them, without the true Life and Power of Chriſtianity and true Religion.

Certain Scriptures, touching the Saviour, Redeemer, Redemption, and Salvation, &c.

Thou ſhalt know no God but me; for there is no Saviour beſides me, Hoſ. 13. 4. Deut. 6. 4.

I, even I, am the Lord, and beſides me there is no Saviour. Iſa. 43. 11. and 44. 6, 8. and 45. 15. *And all Fleſh ſhall know, that I the Lord am thy Saviour and Redeemer, the* Mighty One *of* Jacob, chap. 49. 26. and 60. 16. Jer. 50. 34.

I will mention the Loving-kindneſs of the Lord, &c. for he ſaid, Surely they are my Children, People that will not Lye: So he was their Saviour, *Iſa.* 63. 7, 8. *Thy People ſhall be all Righteous, &c.* chap. 60. 21.

O the Hope of Iſrael, *the Saviour thereof in time of Trouble*, Jer. 14. 8.

He Saved them from the hand of him that hated them, and redeem'd them from the hand of the Enemy (by this he made his Power known) Pſa. 106. 8, 10, 21.

With the Lord there is plentious Redemption, and he ſhall Redeem Iſ-

rael *from all his Iniquities*, Pſa. 130. 7, 8. See alſo *Pſa.* 19. 14. and 20. 6. and 28. 8. and 34. 22. and 49. 8.

Draw nigh unto my Soul, and Redeem it, Pſa. 69. 18.

He ſhall Redeem their Souls from Deceit and Violence, and precious ſhall their Souls be in his Sight, Pſa. 72. 14.

The Redemption of their ſouls is precious, Pſa. 49. 8.

And *Mary* ſaid, *My ſoul doth Magnifie the Lord, and my ſpirit hath rejoyced in* God *my* Saviour, Luk. 1. 46, 47. ſee alſo, 1 Tim. 1. 1. & 2. 3. & 4. 10. Tit. 1. 3. & 2. 10. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life*, Joh. 3. 16.

Our Saviour Jeſus Chriſt, gave himſelf for us, that he might Redeem us from all Iniquity, and purifie unto himſelf a peculiar People, Tit. 2. 14.

But after that the Kindneſs and Love of God our Saviour, *towards man appeared, not by Works of Righteouſneſs which we have done but according to his Mercy he Saved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour*, Tit. 3. 4, 5, 6.

I and my Father are one, Joh. 10. 30. *Jeſus of* Nazareth *was a man approv'd of God by Miracles, and Wonders, and Signs, which* God did *by him*, Acts 2. 22.

The Son can do nothing of himſelf, but what he ſeeth the Father do, Joh. 5. 19, 30.

We have ſeen, and do teſtifie, that the Father ſent the Son to be the Saviour of the World, 1 Joh. 4. 14.

He is the Propitiation *for our ſins, and not for ours only, but alſo for the ſins of the whole World*, 1 Joh. 2. 2.

Lord, thou wilt ordain Peace for us; for thou alſo haſt wrought all our Works in us, Iſa. 26. 12.

The Nature of Chriſtianity, in the true Light, &c. In Anſwer to *Robert Gordon.*

The firſt Part.

The Title of *R. G's.* Pamphlet.

CHriſtianity Vindicated; or the Fundamental Truths of the Goſpel: Concerning the Perſon of Chriſt, and Redemption, through Faith in him maintained.

Anſwer. Theſe are covertly, and deceitful Inſinuations, implying that we deny Chriſtianity, or deny Redemption through Faith in Chriſt, both which are very falſe; for it is Antichriſtian Sin-pleaſing-doctrines which oppoſe and ſlight the inward Work of Chriſt in his People, that we oppoſe: And what we have ſaid on this account, are neither Cavils nor groundleſs Exceptions, as we are falſly accus'd.

R. G. to the Reader ſaith, *Having lately publiſhed a Book, intituled, A Teſtimony to the true Saviour——Concurring with the Voices of all the Prophets and Apoſtles, to the Man Chriſt Jeſus, &c.*

Anſw. Nay, it was a heap of Confuſion, which could add nothing to the credit of the Prophets nor Apoſtles, if they had been queſtion'd; but their Teſtimonies of the Man Chriſt Jeſus, we never doubted of, nor oppos'd, as wickedly and falſly he hath miſ-repreſented us.

R. G. *And unto Reconciliation, Juſtification, and Redemption, as already in being in him, purchaſed, compleated, and perfected with God for Sinners, by the price of his whole, entire, and perfect Obedi-*

ence——in his crucified Body without us, to be made effectual by the operations of his Spirit, &c.

Answ. That perfect Reconciliation and Redemption, &c. were in being both in God and his Son for us, while Enemies, we assert, but not receiv'd by us till we were made Friends; and so reconci'd in our Minds by the Spirit or Word of Reconciliation operating within. But (*R. G.*) to thy matter, I query first, How, and of whom Reconciliation, Justification, &c. are purchas'd for Sinners, and so perfected whilst not made effectual by the workings of the Spirit within? Or are men justified, *when no good is wrought in them by any Light or Spirit whatsoever*, as thy Doctrine was, and is? And thou shouldst have plainly spoke out, and told us what thou meanest by the words, *Purchased with God*; whether in the sence of *Satisfaction*, and Payment to God in our stead, as thy Tutors, the *Presbyterians* and *Independants* hold, yea, or nay? And whether the Love, which is infinite, was not the cause of his sending his Son into the World, that the World through him might be sav'd; and so the coming and manifestation of Christ in his Life, Works, Doctrines, Sufferings, tasting Death for every man, &c. Effects of the Love of God to Mankind, yea, or nay? And tell us plainly where doth the Scripture say, *That Justification and Redemption are purchas'd of God, and perfected without us, by the crucified Body, when no good is wrought within?* And if all these things are so purchas'd and perfected without for Sinners, or the whole World, what must be the Spirit's operation within? And how then can God condemn any for sin, if thy Doctrine be true? If thou sayst it is because of their Unbelief, then this hath respect unto the Work of the Spirit and Faith within, without which men cannot be sav'd nor justify'd (wherein thou, *R. G.* dost plainly contradict thy self) whatever thou, or carnal Professors, imagine of your Justification, &c. being purchas'd and perfected without you, you are not yet purchas'd nor redeem'd from Iniquity, nor from a deceitful spirit, wherein thou hast shew'd thy pretended love to be Enmity and Falshood, against us and the Truth, as will further appear.

R. G. *That there are some, pretending to be Teachers among them——under the disguise of the names of Light and Power within, thereby*

thereby bring in damnable Errors, to pervert the Faith——among whom these four Men have numbred themselves, by their voluntary opposition against the plain Truth, left us upon record by the Prophets and Apostles, and testified by me, &c.

Answ. Its our Testimony of the Light and Power within, that perplexeth thee, and such dark and lifeless Professors as thou art, who are in the spirit of Enmity: And why dost thou Envy and Belye us, call'd *Quakers*, or those for whom Christ died, as well for thy self? If we had oppos'd the plain Truths of the Prophets and Apostles, in Scripture (as thou hast most falsly accus'd us) it had been thy part and duty to have prov'd the Scriptures true, if we had denied them; and not to impose thy impertinent Tautologies upon us, which thy Book is fill'd with; if we were either *Jews*, *Turks*, *Jesuits*, or *Papists*, which in any thing deny'd plain Scripture, thou takest but a mean course to convince us, by thy imposing and begging the Question: But hadst thou dealt plainly, and only brought us plain Scripture, without thy Confusion, Corrupt Glosses, and Sin-pleasing Fancies, we should not have had these Controversies, nor such mudled stuff, and ramblement to deal withal, as thou hast divulg'd.

And as to thy speaking of two Gospel Mysteries, (viz.) *What was wrought in Christ, and finished and perfected at once by that Sacrifice of his crucified Body; and the second of what is to be wrought by Christ in us, &c.*

Answ. Truly to know Christ crucified, and the Fellowship of his Sufferings, and Conformity to his Death; as also, his Vertue as a Sacrifice by eating his Flesh and drinking his Blood, is a Mystery which none but the Children of the Light know and receive, who only receive Life thereby; and such are they that see and walk in the New and Living Way, which he consecrated through the Vail (that is to say) his Flesh; and so witness the New Covenant, or Testament, which he the Testator, confirm'd through his Death; who in the Body, offer'd up himself once for all, to end the many Offerings, and often sacrificing under the Law (that *Once* is oppos'd to the many) He offer'd up himself by the eternal *Spirit*, to break down the Partition-Wall between *Jew* and *Gentile*, and to abolish that Enmity that was between them, in putting an end to that figura-

tive

tive Diſpenſation, wherein the *Jews* gloried againſt the *Gentiles*, that they might be reconcil'd in one Body, and by the Spirit come to have the Myſtery of Chriſt within, and Fellowſhip of the Goſpel reveal'd. Now this was not to indulge any in ſin, or enmity thereof in themſelves; nor yet for any to plead that they are redeem'd, and perfectly juſtified at once, without them, while in their ſins, and no good wrought within them; for in that ſtate they are ſo far from receiving the Attonement, that they are Enemies to Chriſt and to his Croſs, and guilty of his Body and Blood, not diſcerning either: And this is thy ſtate, who thinkeſt thy ſelf juſtify'd (before thou waſt born, above ſixteen hundred Years ſince) and yet art in thy ſins, pretending to the Work of Chriſt in thee (when otherwhiles thou reckoneſt all done without thee) but now ſayſt, *It is daily doing in many Bodies, till Mortality be ſwallowed up of Life*: And when doſt thou think that will be? Will it be on this ſide the Grave, yea, or nay? Doſt thou not expect a perfect Sanctification, and Deliverance from Sin till after thou art deceas'd? If thou doſt not, how art thou in the Method of the Goſpel, and how art thou perfectly juſtify'd? Its they that are waſh'd and ſanctify'd that are juſtify'd. As to the Sufferings of Chriſt without, though the Scripture-Relation of them be true, yet thou haſt but a Traditional and Hiſtorical Faith thereof, with ſome particular Conceits and wrong Conſtructions, whilſt thou coverſt thy ſelf in thy ſins with a Profeſſion thereof: And ſo art upon a falſe Bottom, not ſanctified nor juſtified by the Spirit of God, which is the immediate Cauſe of both unto them that believe in the Name of his Son Chriſt Jeſus, whoſe ſufferings for Sinners was two-fold, both inward and outward; he bore the Burthen, and Weight of the ſins of the World.

Eph. 3. 5.

And whereas thou wouldſt have *G. K.* to prove, *That Chriſt doth bear Sins but as he did bear them in his Crucified Body*, p. 5.

To which I ſay, He was a Lamb ſlain from the Foundation of the World; the Righteous Seed hath ſuffer'd through all Ages, by the ſeed of Rebellion; there is a ſpiritual ſuffering, as well as there was a bodily ſuffering; his Soul was made an Offering for ſin; he bore the ſin of many, and made interceſſion for the Tranſgreſſors, *Iſa.* 53. And ſaid the Apoſtle, The Spirit it ſelf

ſelf maketh interceſſion for us with Groanings, which cannot be uttered, *Rom.* 8. 26. And do not theſe *Groanings* imply an inward and ſpiritual ſuffering? And was not Chriſt ſpiritually crucified in *Sodom* and *Ægypt*? And that he doth ſuffer, beſides that in his crucified Body at *Jeruſalem*, is evident to them that know the Fellowſhip of his Sufferings, though not to thee; as the Apoſtle *Paul* witneſſed, when he ſaid, *Who now rejoyce in my Sufferings for you, and fill up that which is behind of the Afflictions of Chriſt in my Fleſh, for his Body's ſake, which is the Church*, Col. 1. 24.

And whereas thou accuſeſt the Author of the Book intituled, *The great Myſtery of the Great Whore*, with ſaying, *That the Soul is infinite in it ſelf, without beginning, more then all the World, a part of God, of his Beeing ——coming from God, and returning to God again, the Power of God, &c.* And addeſt, *Doth a Part of God infinite, need to be ſaved, &c?* And in p. 27. on the ſame occaſion ſayſt, *This is the very Root of Rantiſm &c.*

Reply, We have alwayes diſtinquiſh'd between the Soul of Man, and that which ſaves it; and between the ſoul as in death under tranſgreſſion, and as quickened and united unto God by his Son; as is plain to be ſeen in that Book accus'd by thee, where mention is, "Of the *Soul* being in Death in Tranſ-"greſſion, and man's ſpirit not ſanctified, p. 91. "And of "the *Soul* being *immortal*, and living in the *Covenant* of God, "where *Chriſt* is the Biſhop of it; it being in the hand that "ſaves from Tranſgreſſion: And that Chriſt brings up the ſoul "to God, whereby they come to be one Soul, page 129. In which ſtate the ſoul is in Union with God, as he that is joyn'd to the Lord is one Spirit: *And they that are Baptiz'd into Chriſt have put on Chriſt, through whom they come to obtain the anſwer and end of his Prayer*, (viz.) *That they all may be one, as thou Father art in me, and I in thee; that they alſo may be one in us, &c. And the Glory which thou gaveſt me, I have given them; that they may be one, as we are one*, John 17. 21, 22, 23.

And its ſaid, That Man is the *Image* and *Glory* of God, 1 *Cor.* 11. 7. Now how abſurd would it be to queſtion, Doth the Image and Glory of God need to be ſaved? For man is called ſo, he partaking of that Image and Glory; and ſo it is no other-

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wiſe intended of the ſoul (as to Divine, Immortal, and Infinite) then as by participation of that Life and Light, which is divine and infinite, wherewith the ſoul is cloth'd and adorn'd in the renewed ſtate.

But as to its being the Power of God, *a Part of God*; I find not theſe words ſo aſſerted by the Author of the ſaid Book, nor any thing (like them) with that general intent and conſequence, as ſtrained by this Accuſer; for the Power of God is that which ſaves the ſoul, and it is the ſoul (as in the Power) that is unchangable: And God is not to be divided into parts and particulars (he is not diviſable nor ſeparable) It was the Prieſts words, That the *ſoul is a part of the Divine Eſſence*, &c. in the ſaid Book, pag. 227. And one of them confeſſed, That *there was a kind of Infiniteneſs in the ſoul*, pag. 90. And in p. 68. it is ſaid, "God breathed into man the Breath of Life, and he "became a Living Soul; for that which came out from God "is the Cauſe that man became a Living Soul: And is not this "of God, &c?

Now *Infinite, Divine, &c.* is no otherwiſe intended to the ſoul, then as relating to the Breath of Life (which immediately came from God, by which the ſoul lives and ſubſiſts in its Being) which (figuratively) ſome have put for (or called) the Soul, as being the Soul or Life of it, by which it lives and is upholden, whether under a ſenſe of Anguiſh or Peace: And this hath no accord with Rantiſm, but is a Teſtimony againſt it and thee too.

And it had been well for thee, to have cleared thy ſelf of Rantiſm, ere thou hadſt charged it on others; for, indeed thy doctrine hath a direct tendency to it; as, *That men are perfectly juſtified and reconciled in the ſight of God, God with them, and they with him, while Whoring, Killing, Stealing, Curſing, Roaring, Ranting; yea, that Ranters (if all, while Enemies, wicked, no good wrought in them, &c.)* are perfectly juſtified, reconciled with God, and God with them: Doth not this tend directly to ſtrengthen the Ranters in their Rantiſm?

And as touching *G. F's.* words; the places have been look'd, and its found that thou haſt diſorder'd them, and left out what was neceſſary to clear their ſenſe, and his Intent.

R. G.

R. G. *If their Conſciences accuſe them not, neither have I, who have not ſo much as mention'd them.*

Anſw. Our Conſciences do not accuſe us, but thou haſt covertly and deceitfully, when thou didſt not mention us by name; and now haſt openly revil'd us, and wrong'd our Principles, contrary to that love ſo much pretended by thee: So now thou appeareſt in thy own ſhape, and for all thy ſhuffling and ſhifting in this matter, I appeal to thy own Conſcience, if thou didſt not chiefly mean the *Quakers* in thy other Pamphlet, more than *Turks* or *Jews*, *Arians*, *Papiſts*, *Socinians*, or *Ranters*? Will theſe Pretences excuſe thee? And as to thy not finding a plain conſiſtency in our Principles, nor a unanimous reception of them by every Perſon among us; no doubt but thou hadſt us'd thy skill to make an inconſiſtency in our Principles, (but art diſappointed) and to ſtumble the weak by thy underly Inſinuations againſt us: But I ask, What perſons among us are ſo far from the reception of our Principles, as to receive thine, or own thy ſpirit?

R. G. *What an inconſiſtency is there between thy words, and this work, publiſhed by you four againſt my Teſtimony, and that not by the youngeſt among you.*

Anſw. Thou knoweſt in thy own Conſcience that it was *G. K.* that chiefly anſwer'd thy Book, *A. R.* and *G. L.* were little concern'd in it; and it was thy irreconcilable Contradictions that I chiefly took notice of: What a ſilly ambitious Boaſter art thou then, to ſeek to make the World believe, that four of us were ſo deeply engag'd againſt thee, and thy ſelf to be ſuch an eminent Champion againſt us? Thy Teſtimony is ſo much of it falſe and confus'd, that many more then us four, would have teſtified againſt it; and what we did, it was not ſo much to wage War with thee, as to anſwer the Truth in our ſelves, and clear it in general. However, through thy Ambition thou ſheweſt thy Vapouring ſpirit and Oſtentation againſt four of us; the leaſt of which, yea, the youngeſt Child of Truth may ſee thy weakneſs.

Whereas *G. K.* ſaid, "Though Redemption is wrought within by the Spirit of Chriſt. To which thou ſayſt, *Here I take*

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notice of thy slighting that great Work of man's Redemption, as already purchas'd by Christ for Sinners, by that one Sacrifice of his crucified Body.

Answ. We do not slight that one Sacrifice, nor the Dignity thereof, by confessing to Redemption, as wrought within by the Spirit of Christ, if thou wilt own Redemption in the true sense thereof; as Christ gave himself for us, that he might redeem us from all Iniquity, which is not remov'd without his spiritual Operation within. But thou contradictest thy Tutors the *Presbyterians* and *Independants*, in saying, That man's Redemption is purchas'd by his Crucified Body; for they say, *He did not satisfie as Man simply, but as God and Man, or as God Man* (which is all one as to say, that God satisfied and paid God, or that God purchased Redemption of himself) for they say, *That his Suffering being finite could not purchase an infinite Reward; for nothing but an infinite Price could procure that; there must be an equivolency between the Price, and the thing purchas'd, &c.* Whereas it was the Love and Good-will of God, to send his Son into the World, to redeem man from Sin and Corruption, which is a work inwardly effected; and Christ giving himself a Ransom for all, was for a Testimony of Gods Love to all.

R. G. *The Operations of the Spirit of Holiness, being necessary for bringing the Believer into Union and Friendship with God, &c.* p. 8.

Answ. This confuteth much of thy work; for then men are not in a reconcil'd state, while out of that Friendship; for where the mind is reconciled to God, it is brought out of the enmity and evil works, into union with God; and so there is mutual union between him and the Creature.

R. G. *He slew the Enmity in himself; God reconcil'd us to himself, through the Death of his Son, while we were yet Enemies; so no qualification wrought in us by any spirit whatsoever, in order to the perfecting of the Purchase and paying the Ransom for Sinners,* pag. 8.

Answ. Here is still thy old Story, with thy additional Excuse of purchasing and payment to lessen the dignity and worth of the Spirit of God, and its Qualification and Work within

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us; as if God did not value the ſame Spirit of his, and its work in his People now, as formerly in Chriſt and his Followers; whenas it is the ſame Spirit by which Jeſus Chriſt offered up himſelf a Lamb without Spot to God, and that rais'd him up from the dead, which alſo quickeneth true Believers: But thou prefereſt the Suffering of the Body before the Spirit, and layeſt all the ſtreſs upon it, as the only cauſe of Redemption, Juſtification, &c. and the Works of the Spirit but as the Effect thereof: How darkly haſt thou herein conſulted (and ſet the Fleſh above that Spirit, which is the cauſe of Spiritual Effects) for without the eternal Spirit, his Body could not be offer'd nor rais'd, nor the Saints quickened. And concerning his *Slaying the enmity in Himſelf*, as thou wordſt it; and miſconſtrues *Eph.* 2. 15, for thy ſinful deſign againſt the worth of the Operations and Qualifications of the Spirit of Holineſs within: Chriſt had no enmity or ſin in himſelf to ſlay; but the enmity which he aboliſht in his Fleſh, was the Law of Commandments contain'd in Ordinances, for to make in himſelf of twain One new Man, *Eph.* 2.15. (or that both *Jews* and *Gentiles* might be reconcil'd in one Body.) Now the new Man hath the inward Qualifications, and Fruits of the Spirit, which thou wanteſt; and therefore art not in a reconcil'd ſtate, nor actually reconcil'd in thy ſelf, who reckoneſt all done, purchas'd, and paid in thy ſtead, at once without thee, while no qualification nor good is wrought in thee by the Spirit of God; and yet thou muſt be qualified with Faith, and both Reconciliation, Juſtification, and Redemption muſt be effected or fulfilled in thee, or elſe thou canſt not be ſav'd, according to thy own Conceſſion. What Confuſion are you ſtill in?

R. G. *Iſay, That the Works wrought for us by Chriſt in his crucified Body, is the firſt Myſtery, the Foundation of all our Mercies, the ground of the poſſibility of having any Works wrought in us by the Spirit of God, tending to our being made like unto him*; pag. 8.

Anſw. The Ground and Cauſe of all our Mercies is the infinite Love of God, in which he ſent his Son, whoſe Works for us and Example to us, were Effects and Tokens of the Love

of God to man, and not the ground and purchasing cause thereof (nor as by way of Payment and ridgid Satisfaction to vindictive Justice, as *Presbyters* call it) as if Christ were more kind to man, and his Love more infinite, than his Father's, which is blasphemous; like some of the Popish Fryars, that said, *The Son was better then the Father.*

And what better doth thy doctrine imply, then that the Son's Works, wrought without us, are *the previous procuring purchasing Cause of the Law of God to us, while Sinners*, pag. 22.

On this erronious stuff depends much of thy Book; thou mightest as well say, That God and his Love had a Beginning, or were inferior to the Man Christ, as that Christ's Works without were the previous *(or foregoing)* Cause of God's Love to us: How then is his Love infinite in it self, and free to us, and the Cause of sending his Son, *Joh.* 3. 16. And darest thou say, That God had not Love to Mankind before he sent his Son in the Flesh? Or that the Love of God was not the previous Cause of his so sending his Son, and of Christ's Testimony and Works in the dayes of his Flesh?

R. G. *The Works wrought in us, who Believe, being but the Consequence and Effect of what he did for us, even when Sinners*, pag. 9.

Anſ. If *but* the Consequence, then men must begin first to learn and believe the History or outward Relation of Christ's Sufferings, and not in the Spirit; whereas the True and Well-beginning of the Churches of Christ, was in the Spirit, which is Life; and then I ask, If none can be saved nor sanctified, but they who have that outward Relation, or History? When as its confessed, that the Operations of the Spirit of Holiness within do bring the Believer into Union and Friendship with God: And is not this absolute Reconciliation or Agreement with God? So Justification (making Righteous, and accepted with God) from those things, from which we could not be justified by the Law of *Moses*, and Redemption from Iniquity, which are Effected within, are the Effects and immediate Consequences of the Operations of God (by his Son or Power) within, who hath ordain'd Peace for us; *For*, (note that) *he hath wrought all our works in us*, Isa. 26. 12. A Testi-

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mony whereof, and of the Love of God to us, was even Christ's outward Manifestation, Works, and Suffering in the Flesh, in which he directed to the Spirit that quickens to God.

R. G. *It hath been the work of the Devil and his Agents, to darken this Doctrine, of the justification of Sinners through the Death of Christ, as already perfected with God, &c.* pa. 9.

Answ. By this the Reader may understand thy sense of Justification, That Sinners are perfectly justified by the Death of Christ (even while Sinners and Enemies). But thou should'st have defin'd what Justification is, for if thy Doctrine be true, all the World is in a justified State (seeing Christ died for all) while actually Sinners, Polluted, and Unjust; only it remains for them to believe it is perfectly done without them, and imputed to them; so they may conceit themselves at peace with God, in their sins: A pleasant Doctrine to make Hypocrites, like thy self, who but in the same Page hast confessed, That Christ died for our Sins, and rose again for our Justification; and that the Apostles intreated men to be reconcil'd to God: But how agrees this, with Sinners being perfectly justified without them, by his Death, when no good is wrought within them? Did he so justifie Sinners by his Death, and after rise again, either to add to their Justification, or do it over again? What a Laborinth art thou now in! But have not some of thy Brethren confessed, That Sanctification and Justification are inseparable Companions?

R. G. *But thou, as doth thy Partner* G. W. *jumbles these things confusedly together—speaking of the works wrought for us by Christ, as lame and imperfect—not as having finish the Work given him to do, &c.* pag. 10.

Answ. Thou belyest us; for we affirm, That Christ's Obedience and Works (even in the dayes of his Flesh), were all perfect, and that he therein finisht so much as the Father sent him to do, having left a perfect Example to be followed; being a perfect Captain, Leader, and Conquerer through all his Sufferings, and by the eternal Spirit offered himself a Lamb without Spot to God: But wherein we testifie, That a meer Be-

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lief of his Works and Sufferings without, are not sufficient to save man, but he must know his spiritual Works wrought within, and be saved by the washing of Regeneration, &c. this is no deeming his Works without either lame or imperfect: For thou thy self sayest, *I do not say that he so finished it for us, as if no more were to be done within us by his Spirit.* Now thou wouldst think much, if we, or any, should accuse thee, for rendring Christ's Works for us as lame and imperfect: Hast thou done by us, as thou wouldst be done unto? Who also hast granted to the Operations of the Spirit within.

The living Testimony of Christ Jesus, confirmed by him, through his Sacrifice and Suffering in the flesh (which we truly own) is a Mystery, to be known and fulfilled within, where the Righteousness of Faith is experienc'd, which brings the true Believers (in the Light) into the Fellowship of Christ's Sufferings (which were both inward and outward) and makes them conformable to his Death (the Spirit baptizing them into it) a Mystery thou art yet a Stranger to.

R. G. *Unwilling to be manifested in the Light, not telling us what that further influence and service was more then being a bare Example,* pag. 11.

Answ. Jesus Christ, in the dayes of his Suffering, was not alone in his Testimony; but as he said, *I and my Father, &c.* and I can of mine own self do nothing. He was endu'd with Power from on High, whereby his Coming, Offering, and Testimony had a divine Influence upon the hearts of them that knew and receiv'd him (and still hath.) And they who attain to the Blood of Sprinkling, to have their Consciences thereby sprinkled and purged from dead works, and to eat of the Flesh and drink of the Blood of the Son of Man, do truly experience the End of his coming, who hath given his Flesh for the Life of the World (and Himself a Ransom for all, for a Testimony in due time) which things are Mysteries, hid from all Hypocrites, and such who are dead in their sins.

R. G. *Which of all the Prophets or Apostles ever so wrote of a Ransom, an Attonement, a Propitiation, a Price of our Redemption, as of a Work to be done in us, as it was in Christ; or that in these Christ*

was

was an Example to us, that they might be over again effected in us?— And which of all those Holy Men ever so wrote of a Believer's being brought through the Ministration of Death, Condemnation, and Wrath, after the Example of the Man Christ, &c? pag. 12.

Answ. Thou hast perverted our words by adding [*as it was in Christ*] and hast also shew'd thy wonderful Darkness; for though we do not suffer in all Points after the same manner that Christ did, yet it follows not that he was not a real Example of Obedience and Humility in his Suffering: But how contradictory to thy own confession (hast thou reasoned) which is, That *Reconciliation, Justification, and Redemption, are to be made effectual by the workings of his Spirit, in all who through Faith receive the Attonement*: And did not the Prophet say to the Lord, *Thou hast wrought all our Works in us?* Isa. 26. And because the Chastizement of our Peace was upon Christ, does it therefore follow, That we must never be chastiz'd? This is like thy doctrine, *Redemption was in Christ, therefore not to be done in us; Christ passed through Death, therefore we must not be crucified, nor perfectly dead to sin in this Life*: Is not this the very tendency or sum of much of thy Doctrine? But is it not Sin, and its Enmity within, which Christ came to redeem and reconcile man from? Thou art yet in Death, far from being redeem'd, or thus reconcil'd; who hast not known the Ministration of Death, Condemnation, and Wrath; but questionest the Believers passing through it [though it be a plain Truth, that they did (and many do) so pass] they passed from Death to Life, and through the Law, became dead unto the Law: And did not the Commandment which was ordain'd to Life, work Death in the Apostle *Paul*, who also knew the Terrors of the Lord? But thou hast in thy Imaginations fram'd up a more easie way to Heaven (or Redemption, &c.) then through the Ministration of Judgment (through which *Sion* is redeem'd, and her Converts with Righteousness), or of Death and Condemnation, which in its time is glorious, which is fulfilled, where the Righteousness of the Law is fulfilled within, even in them that walk not after the Flesh but after the Spirit.

R. G.

R. G. *This new-coyn'd Myſtery of Faith, in the Light in your Conſcience, or within you, as your Saviour, and Obedience thereunto to be done and perfected in your bodies, &c.* pag. 12.

Anſw. Its evident, that the true Light and Perfection (by it and in it) were ever oppos'd by Darkneſs and its Children, which cannot comprehend the Light of Chriſt within: And this is Darkneſs to be felt, that ſcornfully calls *Faith in the Light, a New-coyn'd Myſtery*: But Jeſus Chriſt (the true Light that enlightens every man) gave a better Teſtimony of the Light, when he ſaid, *Believe in the Light, that ye may be Children of the Light*, Joh. 12. 35, 36. And ſo did his Miniſters in theſe words, God, who commanded the Light to ſhine out of Darkneſs, hath ſhined in our hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt, 2 *Cor.* 4.6. And if we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all ſin, 1 *John* 2.7. And the Anointing, which ye have receiv'd of him abideth in you—— and even as it hath taught you, ye ſhall abide in him, verſe 27. See alſo 2 *Pet.* 1. 19. and *Rom.* 2. 7, 10, 13, 14, 15, 16. And hath not the Grace of God, which brings Salvation, appear'd unto all men? *Titus* 2. 11. See how manifeſtly this man hath oppos'd both Chriſt and his Apoſtles plain Teſtimonies, which are on the behalf of his Light within, and Belief in it, and Obedience to it, in order to Perfection, Cleanſing from all Sin, or a perfecting Holineſs in the Fear of God: Are theſe New-coyn'd Myſteries? Nay, they are Goſpel Truths, which ſtand againſt the Devil and his Darkneſs.

R. G. *We, who ſince we believ'd receiv'd that Attonement, ſhall after our bodily death be rais'd from the Grave, and be made Partakers of that Salvation, which through Faith and Hope we wait for, while in the Body*, pag. 13.

Anſw. Thou putteſt Salvation at a great diſtance, ſhewing thy ſelf yet in the Grave of Corruption: Is this thy meaning of Salvation, that thou hopeſt and waiteſt for, while in the body to be

be rais'd from the Grave after thy bodily death? What ſtrange Nonſenſical Language is this? * And was this the Salvation that Chriſt's ſecond Appearance was lookt for to effect, *Heb.* 9. 28. If thou liveſt and dieſt in thy Sins, and be'ſt not ſaved from them, nor rais'd out of them here, thy Reſurrection will be miſerable (and thy State ſad hereafter) even that of the Unjuſt, which is to Condemnation.

* *He now hopes and waits for Salvation after the bodily death: ſee his Sottiſhneſs and Confuſion; at other times it was perfectly wrought at once without, or elſe purchas'd (he knows not which) at* Jeruſalem; *but now he hope for it after his bodily death. Ah! the Hypocrites hope ſhall periſh.*

R. G. *It pleaſed the Lord to bruiſe him, he was* (he hath left out [we did eſteem him] *ſmitten of God—the Chaſtizements of our Peace were upon him*—(then he adds) *This man ſhould thus anſwer the Prophet* Iſaiah, *Is that divine Juſtice to take Vengeance on, Wound, Smite, bruiſe the Innocent, and let the Guilty go free?*

Anſw. The Prophet ſaid, he was deſpis'd, and we eſteem'd him not; ſurely he hath born our Griefs, and carried our Sorrows; yet we did eſteem him Stricken, Smitten of God, and Afflicted; but he was wounded for our Tranſgreſſions, &c. *Iſa.* 53. 3, 4, 5. There are ſtill thoſe that reject and diſ-eſteem Chriſt, and that eſteem him ſmitten or plagued of God, and even to have under-gone the Wrath and Vengeance of his Father in their ſtead, to acquit them from Puniſhment (though they live and dye in their Sins, not expecting Salvation till after their Deceaſe) Whereas 1ſt, God had never any ſuch Wrath nor Revenge, againſt his Innocent Son, to execute upon him; nor will he ſo clear the Guilty in their Sins: 2d, It pleaſing the Lord to bruiſe him, was neither in Wrath, nor to take Vengeance on him; nor yet actually or immediately by himſelf to bruiſe him, but permiſſively; for though he was deliver'd by the determinate Council of God, yet he ſuffer'd wicked hands to afflict and put Chriſt to death, who did bear and ſuffer under the Load and Oppreſſion of the Sins and Iniquities of the World (yea, he hath born our Griefs and Sorrows) the Iniquity of all being ſo made to meet upon him. But a groſs ſenſe haſt thou given to the

Prophet's words; for neither were these Sufferings of Christ that the Guilty might go free (for *that* divine Justice admits not of, as to condemn the Righteous and justifie the Wicked, that's an abomination) neither are God's Chastizements by way of Revenge, nor a taking Vengeance on his Innocent Son, who is the Delight of his Soul, the Son of his Love: Chastizement and Revenge are two differing things; and so are Forgiveness, and the Rigour of the Law.

R. G. *Jesus Christ is a Propitiation for the Sins of the whole World: may I not thence in truth assert him to have been a Propitiation for all Sins past, present, and to come?* pag. 15.

Answ. That Christ is the Propitiation for the Sins of the whole World, I own (and that his Blood, that cleanseth from all Sin, bears record in the Earth) but thy words [*for all Sin, past, present, and to come*] are added to the Scripture by thy Teachers the *Presbyterians* and *Independants*, and have given much liberty to sin; contrary to the Apostles words, who saith, (*of Christ*) *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God, Rom.* 3. He does not say, for the remission of sins *past, present, and to come*; nor that men are perfectly justified and redeem'd by the Sacrifice of Christ, who commit sin all their dayes (which is imply'd in these words [*for all sins past, present, and to come*] whereas his being a Sacrifice for the sins of the whole World, is intended for the sins past (of every man) committed before Believing or Conversion, or otherwise, through Weakness after Conviction; not for wilful sins against Knowledge; if we sin wilfully after that we have receiv'd the Knowledge of the Truth, there remains no more a Sacrifice for sin, but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries, *Heb.* 10. 26, 27.

R. G. *But that these Works of the Spirit, wrought in us, are the Attonement, the Propitiatory Sacrifice, or any part of it, or the Ground and Cause of our being Redeem'd; that I deny*, pag. 17.

Answ. What's *Attoneing*, but making *Peace* and *Quietness*; and *Redeeming*, but a delivering from *Sin* and *Bondage*, or rescuing from the *Enemy*? And must the Spirit of God have no Hand or part in this? Or he in his working within, be no cause hereof?

(strange

(ſtrange doctrine) Mayſt thou not herein as well exclude Chriſt as his Spirit (who are One?) Whereas the work of Righteouſneſs ſhall be Peace, and the effect of Righteouſneſs Quietneſs and Aſſurance forever, *Iſa.* 32. 17. And the Fruit of the Spirit is Love, Joy, Peace, &c. *Gal.* 5. 22. It is the Spirit that both quickens, ſanctifies, and juſtifies, and leads the true Believer into all Truth: And what's this ſhort of Redemption (I pray you?) if it be a freeing from Iniquity? But theſe inward works of the Spirit we dare not call the Propitiatory Sacrifice, as falſly thou imply'ſt; but he (Chriſt) the Worker, who is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption; and is not this ſpiritually, or by his Spirit? And are not his Works in his People as acceptable to God as ever (being true in him and in us) from the dignity of him that worketh them?

R. G. *God hath purchas'd his Church by his own Blood:* Note
G. W. *his confus'd doctrine renders this Purchaſe as a work daily doing in every Generation, in many Bodies, as every man comes to be renew'd by the Spirit—a fine dreſs of new com'd words,* pag. 17.

Anſw. Whoever comes to be a Member of the true Church, as he doth experience the Work of God, and his Will fulfilling in him, muſt feel and witneſs (even in the Body) a ſaving, purchaſing, redeeming, and cleanſing, &c. (from Iniquity and Bondage) by the Blood of God: And as its written, After that the Kindneſs and Love of God our Saviour toward man appear'd, not by works of Righteouſneſs, which we have done, but according to his Mercy he ſav'd us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, *Tit.* 3. 4, 5. See now how contrary to plain Scripture and Saints Experience this *R. G.* hath argu'd; and how the work of the Spirit, or inward Renewing and Waſhing, by it (which ſaveth) is ſlighted by him, and ſuch as he, who never knew what it is to be purchas'd unto God, nor to be of his purchas'd Church: And they who are not yet come to be Members of that Church, to know his Blood (or Life) both to ſprinkle, ſanctifie, and redeem them from ſin and iniquity in their Bodies (which have been defiled) or elſe they are never like to be a true Church, nor to inherit God's Kingdom: And herein I do not bring a Sacrifice without Blood, nor without Spirit, nor like that of *Rome*, as blaſphemouſly *R. G.* re-

reproach'd me; for the Spirit, and the Water, and the Blood *do* bear record in the Earth; and except ye eat the Fleſh and drink the Blood of Chriſt, ye have no Life in you; and Jeſus Chriſt the Righteous *is* the Propitiation, &c. Mark [is] in the time preſent; he remains a Sacrifice (his Soul being made an Offering) for all that have not wilfully ſinned againſt Knowledge, or that have not rejected Chriſt, and ſinned out their day.

Note R. G. *Chriſt, as form'd within, the Hope of Glory, dwelling in us by Faith, is manifeſt within us; this Manifeſtation of him, as in us, thou calls the true Chriſt, our only Saviour, which the Apoſtles never did*, pag. 19.

Anſw. Strange Doctrine! Did the Apoſtles preach a falſe Chriſt, or another then the true? Was not Chriſt within, the Myſtery? And was not the ingrafted Word that which ſav'd the Soul? And he that hath not the Son hath not Life: How amply hath both Chriſt and his Apoſtles teſtified of his being in his choſen *Ones*? And haſt thou not in pag. 22. granted to his appearance in Believers, through Faith by his Spirit for Salvation? Will this man never leave his Confuſion, and ſelf-Contradiction?

R. G. From Acts 2. 36.—God hath made that ſame Jeſus (adding) *(not him that was manifeſt in that Body of Fleſh, but the ſame Jeſus)* whom ye have crucified, both Lord and Chriſt, pa. 19.

Anſw. What a ſtrange Addition and Parentheſis is this! that in effect denies him to be Chriſt, that was manifeſt in that Body of his: I ask if it be not true Language, to ſay, that Chriſt was manifeſt in the Fleſh; ſeeing that every ſpirit that confeſſeth not that Jeſus Chriſt is come *in the Fleſh* [mark that] is not of God, but is the ſpirit of Antichriſt?

R. G. *And to him as Saviour, and to this Way of his Appearance in Believers, through Faith by his Spirit for Salvation, and Remiſſion of ſins through him, I have in plain words teſtified, and you have oppos'd*, p. 22.

Anſw. Nay, thou haſt rather oppos'd it, and not we; for we own, that God our Saviour, according to his Mercies, ſav'd us, by the waſhing of Regeneration and renewing of the holy Ghoſt, *Tit.* 3. 4, 5, 6. But thou thinkeſt Reconciliation, Juſtification, Redemption, and Salvation, are all compleated, perfected, and done at once, by the crucified Body without; but now it muſt be by his Appearance in Believers, through Faith by his Spirit. See

thy

thy manifeſt Contradiction, viz. *A perfect Juſtification and Redemption (of Sinners) without them, when no good is wrought in them: (*contra.*)* But now it muſt be done by Chriſt's Appearance *in Believers, through Faith by his Spirit.*

As alſo thou granteſt, that his appearing the ſecond time is without ſin to Salvation: But when thinkeſt thou that muſt be, is it in this life or hereafter? Thou ſayeſt, that *after the bodily death, you ſhall be rais'd out of the Grave, and made Partakers of that Salvation*, pag. 13. 'Tis ſtrange the Salvation of Sinners, yea, *of the whole World*, as thy word is, ſhould be compleated at once, above ſixteen hundred Years ſince (from whence thou ſhouldſt look upon us, whom thou revileſt and condemneſt, to be in as good a ſtate as thy ſelf) as yet to be ſo long after Death look'd for, how long, is not known to thee; or doſt thou look for Chriſt, *as the Son of Mary*, to appear outwardly, *in a bodily Exiſtence*, to ſave thee, according to thy words, pag. 30? if thou doſt, thou mayſt look until thy eyes drop out, before thou wilt ſee ſuch an Appearance of him.

The

THE Second Part,

Further asserting

The Nature of Christianity, &c.

WHereas *G. K.* did truly assert, that the works of the Law, excluded by the Apostle from Justification, is when the Law is done without Life or Spirit; the first Covenant or Law coming before the Seed be rais'd; so the Works not done in Christ the Seed, do not justifie; and that the Righteousness by Faith, is when the Law is perform'd in us, by the Works of the Spirit, Righteousness in the Elect Seed, &c.

To this *R. Gordon* answers, *These are strange Unscriptural Expressions, in effect renewing again the old Popish Trick.* And further saith, *Scriptures do indifinitely exclude all Works, wrought in us or by us, as the Ground and Cause of our Justification with God, &c.* Also addeth, *That which requireth Works to be wrought in us, as the ground of our Righteousness and Justification, though wrought in and through the Spirit of God, whether by obedience to a Law without us, or in us before the Seed be raised, or in the elect Seed, is a Law of Works still; This Doctrine is no other then the old Law-working spirit,* he saith, pag. 23.

Reply, The Ignorance of this scornful man, between the righteousness of the Law, as immitated by Self, and the Righteousness

neſs of Faith, and ſo between Death and Life, how obvious is it, and how manifeſtly contrary to Scripture, hath he here excluded all Work wrought in us, even thoſe of the Spirit and of the elect Seed, from Juſtification? Thus laying all the ſtreſs upon a ſuppos'd Purchaſe without, or on the Suffering of Chriſt's Body without, in oppoſition to his Works within; as if the Seed of God, and its Work in his Children, had loſt the Dignity it had in Chriſt's Perſon: Oh ſad doctrine! and what groſs *Antinomianiſm*, and liberty in ſin, would this man lead People into? In anſwer to whom I ſay, That God ſent his Son in the likeneſs of ſinful Fleſh, and for ſin condemned ſin in the Fleſh; that the Righteouſneſs of the Law might be fulfill'd in us, who walk not after the Fleſh, but after the Spirit, *Rom.* 8. 3, 4. Now is not Chriſt fulfilling the Righteouſneſs or Juſtneſs of the Law in us unto Juſtification; it being both for the removing of ſin, which he hath already condemn'd, and to make us Righteous? And further, the Apoſtle ſaith, The Unrighteous ſhall not inherit the Kingdom of God; and ſuch were ſome of you, but ye are waſhed, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God [Mark that] Was this any *Popiſh* Trick in the Apoſtle, to aſſert the Operation of the Spirit of God within for Juſtification? 1 *Cor.* 6. 9, 10, 11. And was not this in the Name of the Lord Jeſus, who is the *Elect*, the promis'd *Seed*? It appears this man is a Stranger, both to the elect Seed which abides in him that is born of God, and to the Righteouſneſs thereof: And why doth he ſo Scoff at plain words of Truth, concerning the *Seed* being rais'd, and the Righteouſneſs and Works thereof, which are thoſe of the Spirit, thoſe of Faith, and the Law thereof: But that a contrary ſeed, to wit, that of the Serpent, ſhows its dominion in him, and ſuch as he is; who like the old *Antinomians* and *Libertines*, exclude the Works of the Spirit, and of the Elect Seed from Juſtification, calling it an old Law-working ſpirit, as the *Antinomians* uſe to do? And what is his then, but an old Devil-working ſpirit? For, can any be juſtified, or made Righteous, without the work of the Spirit, or Seed of God within? Is not the Seed ſown to bring forth the Fruits of Righteouſneſs? And do not the Heavens

drop

drop down, and the Lord rain down Righteouſneſs, that the Earth may open and bring forth Salvation, and that Righteouſneſs may ſpring up together? *Iſa.* 45. 8. But you Sin-pleaſing-Preachers, have neither ſown in Tears, have not gone forth Weeping, bearing pretious Seed, nor reaped the Fruit thereof: Your fallow ground is not plow'd up, your Earth doth not open, either to receive or bring forth Righteouſneſs in the ſeed or fruit thereof; your Earth is hard and barren, Sin and Unrighteouſneſs dwells in it, whereby you have caus'd the Heavens to be as Braſs, and the Earth as Iron.

Again, To oppoſe the Righteouſneſs of the Elect Seed and Works of the Spirit within, as unto Juſtification, this *R. G.* ſcornfully tells us, *That in plainer words they of* Rome *thus expreſs, that the Apoſtle excludes from Juſtification, works, which we our ſelves do by our ſtrength, without the help of the Grace of God; not thoſe Works we do by the aid of the Spirit.*

Now, if he hath truly repreſented what they of *Rome* ſay in this caſe, I muſt needs ſay, However they may hold that, and other Truths in Unrighteouſneſs, that they of *Rome* have given a better definition of Juſtification, then *R. Gordon* hath, and in words at leaſt ſhown a better eſteem of the works of Grace, and of the Spirit of God, then he hath done, which Works are above thoſe of ſelf; and ſurely the Apoſtle *James* did not exclude the Works of Faith, which are done by the aid of the Spirit of God from Juſtification, when he ſaid, But wilt thou know, oh vain man, that Faith without Works is dead; and was not our Father *Abraham* juſtified by works, when he had offered *Iſaac* his Son upon the Alter, *Jam.* 2. 20, 21. Now was this an old Popiſh Trick, or the old Law-working ſpirit (as he calls it) No, ſure it was before the Law was written; and it was the Spirit of Faith, by which *Abraham* obey'd God; for *Abraham* believ'd and it was imputed to him for Righteouſneſs; and he was called the Friend of God, *Gal.* 3. 6. *Jam.* 2 23. And they that are of Faith are of *Abraham*, and Partakers of the Righteouſneſs of Faith, wherein they are juſtified and accepted of God: Now if I be exclaimed againſt herein, for Popery, I muſt ſay, That wherein *Papiſts* hold any Truth

Truth (though in unrighteousness) I must not therefore deny it: If the Pope, and the Devil also, confess there is a God and a Christ; must I therefore deny it, or be counted a *Papist*? Nay, I must speak the Truth in Righteousness, however I be vilified and scorned for it.

Again, Our asserting the Righteousness of the Elect Seed rais'd in us, and Obedience of Faith therein for Justification and Acceptance with God: This doth neither deny nor oppose the Sacrifice of the crucified Body of the man Christ Jesus, nor yet blot out of our hearts either the Name or Remembrance of him, who is the great *Propitiation* for sin, as unjustly the Elect Seed, and its Righteousness within is accus'd, p. 23. For the Appearance of Christ within, and his Manifestation in Spirit, doth neither deny nor oppose his Manifestation or Suffering in the Flesh, but rather answereth and fulfilleth the Intent and End thereof; for the outward Manifestation of the Son of God in the likeness of sinful Flesh, as it did condemn sin in the Flesh, so his inward Manifestation in Spirit doth destroy sin, worketh Justification and Redemption in them who obey his Light within; for he is the Author of Eternal Salvation to as many as obey him; and it is through the Obedience of the Spirit that the soul is purified unto unfained Love, &c. And if ye through the Spirit do mortifie the deeds of the Body, ye shall live: so here is Righteousness, Redemption, and Salvation receiv'd in Christ the Light, through obedience to his Light within; however this be slightly stiled, *A Law-working spirit*, and falsly judged, *A Principle agreeing with all the false Religions in the World*, by this *Antinomian, Presbyterian, Independant*, R. G. p. 24. who thus further preacheth, as in the Name of the man Christ Jesus, *Receive the Attonement, be ye Reconciled to God; Believe and be saved, the Man Christ Jesus having already slain the Enmity in himself, the power of Sin, and Death, and the Law, for us: And thus he is our Saviour, &c.*

To which I say, These Exhortations, Receive the Attonement (which is the Peace) be ye Reconcil'd to God, Believe, &c. imply some Qualification and Good must be wrought in men before they be in Peace; in a reconcil'd or justify'd Estate. But

how agrees this with those doctrines, which wholly exclude the works, Qualifications and Good wrought in us by the Spirit of God, and all Obedience done by the aid of the Spirit from Justification, Reconciliation, &c. it being done *at once*, as he saith, *by the Sacrifice of the crucified Body of the Man Christ*, whom he saith, *hath slain the Enmity in himself, the power of Sin, Death, and the Law for us*; *and thus* (saith he) *he is our Saviour*, to wit, when no good is wrought in us, *by any Light or Spirit whatsoever*: so then it follows, its only our Priest's Belief, that all this is already done, how much void of Good and full of Evil soever we be of our selves, this *R. G.* hath prescrib'd, an easie way to Heaven, a broad way for Hypocrites to sooth and flatter themselves up in their sins, but a way that is never like to lead them to Heaven, though Christ bore the sin of many and suffer'd for the unjust, even when in the Flesh, and through suffering did both triumph over the Law of Ordinances (and Shaddows) which was the Enmity he slew or abolished, *Eph.* 2. 15. For he had no sin nor enmity, nor power of it in himself to slay; seeing by the eternal Spirit he offer'd up himself without *Spot* to God; by all which, though he by his Innocency condemn'd sin in the flesh, and in himself became a Conqueror and Triumpher through Sufferings; yet if *R. G.* and others, come not to experience of the enmity and power of sin and death slain in themselves, they are not actually reconciled, nor sav'd by Christ, neither yet freed from the condemnation of the Law nor Judgment of the Son of God, who hath all Judgment given to him, and Power to execute Judgment, because he is the Son of Man; but where he is receiv'd as a Saviour, he saveth from Sin, Death, and Enmity in Man, and redeemeth from all Iniquity; For, for that end he gave himself: Its not enough to say, he hath slain the enmity in himself, and the power of sin; for Hypocrites make that a Cloak for the continuance of sin and enmity in themselves, who know no Good wrought in them by any light or spirit whatsoever: And such are the Corrupters of the Earth, Destroyers of Souls, Deceivers of the Simple, and Perverters of the right Wayes of God; such think themselves secure and safe in their sins, while they Unscripturally and Antichristianly oppose the Work and Light of Christ within, as not being of a justifying Nature to

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the Obedient; and ſo they falſly apply, reckon, and impute Chriſt's Righteouſneſs to themſelves, while they are actually rebellious againſt his Light within: and I ſee no better tendency that *R. G's.* work hath, it being ſtrictly examin'd and compar'd; however, therein he covers himſelf with a pretended applauſe and extolling of the Dignity and Suffering of Chriſt's Perſon; but they that are ſav'd and redeem'd from ſin and enmity by him, can ſay with the Prophet, I will mention the Lovingkindneſs and Praiſes of the Lord—for he ſaid, Surely they are my People, Children that will not Lye; ſo he was their Saviour: Mark *ſo*, he was their Saviour, as having ſav'd them from Sin, Iniquity, and Falſhood; ſuch are the People that are ſav'd by the Lord, who are Children that will not Lye, in whom Deceit and Enmity is ſlain by the Power and ſpiritual Appearance of Chriſt Jeſus within, though I grant in general that he is the Saviour of all men, as he affords them Preſervation by his Power, as Men and Creatures, in order to give them a day of Viſitation, wherein the tenders of Life and everlaſting Salvation may be held forth unto them, that believing and receiving the Son of God, they may be ſav'd from Sin and Death in themſelves; for he is the Saviour of all men, but eſpecially of them that believe, whoſe Faith is not a meer Hiſtorical Faith of things only done without, but a FAITH in the Name and Power of the Son of God, a Heart-purifying Faith, a juſtifying Faith, a Faith that worketh by Love, a Faith that is victorious over the World; by which Faith, we being juſtified, we have Peace with God; and by which Faith we have received Chriſt in Spirit, and know him after the Spirit. The Traditional Knowledge, Faith, and outward Profeſſion of him (as meerly after the Fleſh) will neither ſave nor juſtifie. The *Pope* and *Papiſts* have as much of theſe as *Robert Gordon*, who hath only his Tradition and Faith or Credulity for his Religion and Profeſſion.

Although the concurring Teſtimonies of the holy Prophets, and the four Evangeliſts, and true Apoſtles, and Miniſters of Chriſt, concerning his outward Birth, Life, Miracles, Suffering in the Fleſh, Death, Reſurrection, and Aſſention, we

never deny'd, nor hereby (in the leaſt oppoſe, by treating of the Nature and Effects of Faith in him as the Son of God, the Foundation, the Power and Wiſdom of God, the Light, Life, Salvation, Righteouſneſs, Sanctification, and Redemption of true Believers: For he that believeth *in*, and hath the Son, hath Life; but he that believeth not in him, the Wrath of God abideth upon him: How then is he, or ſuch, perfectly juſtified with God, Reconcil'd and Redeem'd at once without them, according to *R. G.* while the Wrath of God abides upon them, and while no Good is wrought in them? Is it good Doctrine to ſay, That men are perfectly juſtified while under the Wrath of God? And that they are perfectly Redeem'd, and reconciled, and ſo at Peace, and imputatively Righteous while actually under the Wrath of God in themſelves? Were it not as good Doctrine to ſay, That they are imputatively ſaved while actually Damned? But this is ſomething like the Doctrine of *R. G.* and his Teachers or Miniſters, the *Preſbyterians* and *Independants*, under whoſe Miniſtry he hath receiv'd what he hath teſtified, which he deceivedly thinks came from the Lord.

And whereas *R. G.* having deny'd that this Light which enlightens every man is Chriſt, in which *G. K.* and I oppos'd him; and to our ſaying, So *John* Preacht him, &c. *R. G.* again anſwers in ſcorn, *Thou ſhould rather have added, So* G. F. *Preacht him, and ſo others among the* Quakers. And further addeth, John, *or any of the Pen Men, never ſo wrote of Chriſt; neither canſt thou ſhow me one place of Scripture, wherein it is inſerted of Chriſt, that the Light enlighteneth every man that comes into the World—is the true Chriſt.*

Rep. What is this, but to deny the Divinity of Chriſt, or to deny him to be that Word or Life which was the Light of men, teſtified of, *John* 1. which Word became Fleſh, and tabernacl'd in us? Was not this ſtill Chriſt that *John* teſtified of, that was the true Chriſt that enlightens every man that comes into the World? Is it not Anti-chriſtian Doctrine, to deny this enlightening true Light to be Chriſt, and to ſcoff at us for aſſerting it? And becauſe I diſtinguiſhed between Chriſt the Enlightener,

and

and his Gift of Light or Illumination in man, *R. G.* hath judg'd me severely, as to be in Self-contradiction, for my saying, That we affirm a Spiritual Divine Light to be in every man, yet we do not say that Christ is in every man, or that every man hath the Son; though still I own the Son to be the Enlightner of every man: This he counts a Contradiction, but herein he hath but slightly overlookt and censured my words; for there is no Contradiction in them, any more then in saying, Christ the true Light, enlighteneth every man; so that there is Christ and his Illumination, yet every man is not a Child of Light, walks not in the Light, hath not the Son, is not attain'd to the Revelation of Christ, and yet hath a degree of his Light and Illumination in them; wherein is his power and capacity of believing and receiving the Son of God; or otherwise, it is sufficient to leave them without Excuse; yea, the least Measure of Christ's Light is sufficient in each respect, although this Opposer most ignorantly slights the Work of any *Law* or *Light* in man, or Obedience wrought thereby, *as not able to deliver him from the Condemnation and Curse of the Law, so as to obtain Justification with God thereby*, pag. 25. Whereas the Law of the Spirit of Life in Christ makes free from the Law of Sin and Death; and this Law of the Spirit of Life is within; this Law is Light; this being obey'd thus freeth man from the power of Sin and Death, where true Obedience to the Light is; sin is not obey'd, neither sin nor death doth raign in the Creature, but Righteousness raigns within unto Life; sin being forsaken, the cause of Condemnation and the Curse is remov'd; and where there is no Condemnation there is Justification, even to them that walk not after the Flesh but after the Spirit: And is not this a state accepted of God, seeing its the Doers of his Will that are just and justified?

But after this, *R. G.* hath oppos'd and scoffed at that saying, That this Light that enlightens every man that comes into the World is Christ (having deny'd this) he, in plain Contradiction to himself, is forc'd to acknowledge the Truth in these words, *I also acknowledge that it is said*, John 1. 9. *of Christ Jesus, that was the true Light, which* φωτίζει, illuminat, *enlighteneth every man,* ἐρχόμενον, venientem, *coming into the World, for so it is in the* Greek,

Greek; *and that every man is enlightened by Jesus Christ, as he is the Word that made the World &c.* pag. 27, 28.

See here, *R. G.* against *R. G.* one while *the true Light which enlighteneth every man is not the true Christ* (with him) another while, *Jesus Christ was the true Light, which enlighteneth every man that cometh into the World*: Do you think this is a trusty man to give credit to? let the unprejudic'd Readers judge. And further, We do not call the *enlightening* in every man the Christ, but the Light of Christ, having already distinguished between the *Enlightener* and the *Illumination*, and between the *Giver* and the *Gift*.

And now as concerning the *Law* and *Nature* by which the *Gentiles* did the things contain'd in the Law; *R. G.* saith, *This Law or Enlightening thus planted in man's nature by generation, is by Generation convey'd into every man as he cometh into the World*; *and that it is called by* Solomon, *the spirit of man, which is the Candle of the Lord, &c.* Pro. 20. 27.

Answ. This Law and Light, that inwardly taught the *Gentiles*, was the Immediate Gift of God; Christ, as the Word, being confessed to enlighten every man, whose Light is not natural, nor by natural generation convey'd, as most grosly *R. G.* words it; neither is it the spirit of man which simply knows but the things of a man; but it is that Light, which lighteth, kindleth and stirs up the spirit of a man, whereby it is the Candle of the Lord; neither is it a Light or Thing form'd or made, as the spirit of man is, *Za.* 12. 1. but a divine and spiritual Light, manifesting the Good-will of God unto the Creature.

Again, It is *R. G's.* gross Error, *That the Law, or enlightening in every man, is the form'd spirit in man* (and yet in contradiction adding) *enlightened by him that made it*, pa. 29.

So that the Law or Enlightening, is not the form'd spirit of man, it being the Light of him that made it, p. 29. So that the Law, or Enlightening, is not the form'd spirit of man, it being the Light of him that made it, that enlighteneth man's spirit: Thus this *R. G.* is involved in his own Confusion, as one in a Labyrinth.

Now concerning the nature by which those *Gentiles* did the things contain'd in the Law, *R. G.* gives this explanation of it, viz.

viz. As being born of the Seed, and after the kind of Man, they are naturally or by nature Men; ſo being born of the ſeed of Man, they do naturally or by Nature, the things contained in the Law, being written in their Hearts, &c. pa. 29.

Anſw. I would ask this man, Whether this Nature he ſpeaks of was pure or impure, corrupt or incorrupt? Theſe *Gentiles* had not the Law outwardly, but they had the Law inwardly written in their hearts, according to which they ſhould be either accus'd or excus'd in the Day when God ſhould judge the ſecrets of men by Jeſus Chriſt; this Law or Light in them was not Natural but Spiritual: excuſing the Obedient, and accuſing the Diſobedient before God, unto which Law the awakened and convicted Conſcience doth bear witneſs and teſtifie either a mans Condemnation, or Peace: Theſe *Gentiles*, who obey'd it, ſhew'd the Effects of it; they had more of the Life of *Chriſtianity* in them, then many of the Profeſſors of *Chriſtianity*, who are diſobedient to his Law and Light within, placing Chriſtianity meerly in a dead Faith and Profeſſion of Chriſt, without the Knowledge of his Work of Righteouſneſs within, or the Obedience of Faith, or Effects of his Law in the heart; the Chriſtianity of ſuch is but meerly pretended and fain'd, and not real: And the Life, State, and Nature of thoſe *Gentiles*, who obey'd the Law written in their hearts, as they witneſſed againſt the *Jews* outward, ſo ſhall theſe *Gentiles* riſe up in Judgment againſt you Hypocritical and Fain'd *Profeſſors* of *Chriſtianity*, who are Strangers to the true Life, Power, and Nature thereof.

And what Confuſion doth this *R. G.* ſhow in ſaying, *That the Law or Light in every man, is neither the Light of the Goſpel, nor the ingrafted Word within, that is able to ſave the ſoul*: And yet confeſs, *That by it the Eternal Power and Godhead may be known.*

How hath he broke the Neck of his own Cauſe! Is there any higher Power, then the Eternal Power and Godhead? And can any Law or Light, then what is Divine, and of a Goſpel Nature, diſcover it? For the Goſpel is the Power of God unto Salvation, to all them that believe; and it is the

Goſpel

Gospel of God shew'd forth, or manifested by the Light of his Son, and Preach'd in every Creature under Heaven: And by this Light of Christ within, is the Love, Good-will, and Grace of God to Mankind declar'd and signify'd, both in its being so universally given, and in its living Testimony in man against sin and corruption, and for Truth and Righteousness, in order to direct man to Life and Salvation in the Son of God, who is the Power and Wisdom of God, the Brightness of his Fathers Glory, and the express Character of his Divine Substance; who proceeded and came forth from God, whose Power and Glory is Eternal and Divine, seen Spiritually, not Carnally; his own Royal and Peculiar Off-spring do in his Light behold his Glory, as that of the *only Begotten* of the Father.

As to *R. G.* his saying, *His Apostles and all his Ministers in all Ages ——all in one joynt Voice, pointing to Jesus the Son of* Mary, *this Son of Man, with an Hosanna to this Son of* David, *and to none before him, or to any ever since.*

Answ. That the Holy Prophets, Apostles, and Ministers, both pointed and testify'd unto Jesus Christ, both as man born of the Virgin (or to his coming in the Flesh) and unto his Divinity, and Manifestation in Spirit; this is own'd: But that they all cry'd Hosanna to the Son of *David*, is a Mistake; for it was the Multitudes that went before and that followed (when Christ rid to *Jerusalem*) that cry'd Hosanna to the Son of *David*, *Matt.* 21. 9. Mark, It was the Multitude that cryed, Hosanna to the Son of *David*: Many can now cry Hosanna, who never knew his Salvation within, nor believ'd in his Power; but rather spiritually crucify him. And the Scribes and Pharisees could talk of Christ's being the Son of *David* (and some calling him the *Carpenter's* Son) when they neither truly believ'd nor own'd him (that was the true *Christ*) either as the Root or Off-spring of *David*. But Christ ask'd these Pharisees and Scribes (who said Christ is the Son of *David*) this Question, saying, What think ye of Christ, whose Son is he? They said unto him, The Son of *David*: He said unto

unto them, How then doth *David* in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my Right-hand, till I make thine Enemies thy Foot-stool? If *David* then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask any more Questions, *Matt.* 22. and *Mark* 12. 35, 36, 37. Now was not this the true Christ, whom *David* in spirit call'd Lord, before he took upon him Flesh, or came of his seed? And what is Hosanna? Is it not, *Save now I beseech thee?* And did not *David* call to, and beseech God, to save him, and to shew Mercy unto him, long before Christ (as of *Mary*) was born? (How ignorant and confus'd doth this our Opposer shew himself?) see *Psa.* 3. 7. & 6. 4. & 28. 9. I perceive he is ignorant of Christ, both as the Son of God, and as the Son of Man; for, according to the Spirit he was the Son of God; and as the Son of man it is said of him, that no man hath ascended up to Heaven, but he which came down from Heaven, even the Son of Man, which is in Heaven, *John* 3. 13. And what if ye shall see the Son of Man ascend up, where he was before? *John* 6. 62. But it appears further, that *R. G's.* Hosanna, and pretended Adoration, and claim of Salvation, is only to him, as *the Son of* Mary, *as now* (imaginary he saith) *existing outwardly bodily without us.** Whereupon I ask him, If he hath so considered him to be God the Saviour, *or the Son from the Substance of the Father,* (as some of his Brethren have confessed the Son is?) And that he *Existeth outwardly bodily without us, at God's Right-hand:* What Scripture Proof hath he for these words?) And then, What, and where is God's Right-hand? is it visible, or invisible? within us, or without us only? And is Christ the Saviour as an outward *bodily Existent* or *Person* without us, distinct from God, and on that consideration, to be worshipped as God, yea, or nay? And where doth the Scripture say, *He is outwardly and bodily glorified at God's Right-hand?* Do these termes express the Glory that he had with the Father before the World began, in which he is now glorified? But did not *Mary* express a higher Praise and Worship then *R. G's*

* *Why did he not call* Mary *the Mother of God* (as Papists *do*) *which to be sure is not* Scripture *Language?*

(and the Multitudes) *Hoſanna to the Son of* David, when ſhe ſaid, My Soul doth Magnifie the Lord, and my ſpirit doth Rejoyce in God my Saviour, *Luke* 1. 46, 47.

And whereas concerning the Law or Light in every man, he inſtanceth, *Doth not even Nature it ſelf teach?* either to prove this Law or Light natural, as mans Nature, inſufficient or far below the Teachings of the new Covenant; and yet in pag. 31. confeſſeth, *That it ſhow'd them* (to wit the Gentiles) *that which may be known of God, being manifeſted in them.——They are left without Excuſe*, ſaith he; and that of God, which is manifeſt in them, gave them an Eye to ſee his Invinſible Power and Godhead; to know God, and glorifie him as God, page 32.

A large Confeſſion to his own Confuſion: And was that of God in them, or that which might be known of God in them *Natural*, as of *man's Nature*, or but *the form'd ſpirit of man*, or ſomething proceeding from *Natural Generation*? Oh groſs Ignorance! That ever a man ſhould pretend to vindicate Chriſtianity, and ſhew ſo much Contradiction to himſelf, and ſo much Ignorance of that Divine Light and Power, which gives both to ſee the inviſible things of God, and to glorifie him as God; ſurely this is not natural, nor of corrupt nature, that is ſufficient to bring men into this good Eſtate; or to leave them without excuſe if they abide not in it, retain not God in their Knowledge, or glorifie him not as God, ſee *Rom.* 1. 19, 20, 21, 28. How contrary to plain Scripture and Reaſon hath this man reaſon'd againſt the Light of God and Chriſt within; as alſo, ignorant of the Seed within, and its being raiſed; and of the Righteouſneſs in the Elect Seed. For he calls theſe, *New imagined Notions, whereof there is no mention made in the Scriptures of Truth*, pag. 32.

I believe they are New to him, and ſuch as he is, in whom the ſeed of the Serpent is ſo highly riſen, and raigns as ſo; openly to oppoſe this bleſſed ſeed of God where it is raiſed; though they cannot prevail againſt it (for, though it be ſown in Weakneſs, its rais'd in Power.) And yet in contradiction to himſelf, in the ſame page, confeſſeth, *That the ingrafted Word*

which

which is able to ſave the Soul, which is called the Seed of the Kingdom; which, in the Children of Faith takes deep root downward, and brings forth fruit upwards. Neither of which it hath done in this, and ſuch like confus'd Gainſayers, who can talk much of the outward Birth of Chriſt, but know nothing of his ſpiritual Birth (this is *R. G's.* ſtate) but as much as in them lies, bury the Seed, having crucified unto themſelves the Son of God, untill by their perſiſting in their Gainſaying, and wilful Oppoſition againſt the Light and Seed of God within, there remains no more Sacrifice for them; though there remains a Sacrifie for them that do not perſiſt in wilful Diſobedience, nor crucifie to themſelves the Son of God, or Seed of Life and Righteouſneſs in its Appearance within, which Appearance being received and believ'd; and ſo the Righteous Seed, which abides in him that is born of God, taking place and rule within, this bringeth forth the Fruit of Righteouſneſs unto Life and Juſtification; and ſo removes and works out that which is the Cauſe of Wrath and Condemnation. Let him that can, receive it.

AND as to *R. Gordon's* Part againſt *Gawen Lowry*; It appears an impertinent Flam and a piece of Cavil, much like the reſt of his ſtuff againſt us.

He ſeems to be offended, That *G. L.* ſhould communicate to others his private Letter, and yet he himſelf hath publiſhed ſome Paſſages of *G. L's.* Letter to him in Print, with his own impertinent Cavils and Perverſions. Now if he thinks *G. L.* did not well in communicating his Letter to be publiſh'd, why did he publiſh *G. L's.* with ſuch croſs and peeviſh Aggravations againſt him? Hath he not herein done that by another, which he would not have done by himſelf? Where is his Pretended-love, or Friendſhip, or his Equal-dealing? As for what could be *ſqeezed out of his Letter to his diſadvantage, tending (as his words are forc'd to ſpeak) to no leſs than an owning another Mediator than Jeſus of Nazareth*, as he ſaith, But that we needed not do by his Letter; it needed neither forcing nor ſqeezing to make

it worse then it was; for we laid down his own very words in it, and did write but little to it, it appear'd so gross and Antichristian: And now because he saith, *That he is not asham'd of what he hath written*, it is meet his doctrine should be here inserted again, that the Reader may further take notice thereof.

Some Places of Scripture sent to Robert Gordon, *by* Gawin Lawry.

John 1. (from the first verse forward) In the beginning was the Word.

Chap. 12. verse 46. I am come a Light into the World, &c.

Chap. 15. ver. 5. I am the Vine, ye are the Branches.

Rom. 8. 10. If Christ be in you, &c.

1 *Cor.* 1. 24. Christ the Power of God, and the Wisdom of God.

2 *Cor.* 13. 3. Seeing you seek Experience of Christ speaking in me.

Tit. 2 14. Who gave himself for us, that he might redeem us from all Iniquity.

1 *Joh.* 5. 12. He that hath the Son, hath Life.

Chap. 4. vers. 4. Greater is he that is in you, then he that is in the World.

Robert Gordon's Answer to these Scriptures.

I have considered the Scriptures thou mentionest; and I find that in none of them it is testified who the true Christ our only Saviour is, but what he is through the operations of his Spirit in Believers, called therefore the Anointing within, or Christ within; but these Operations of his Spirit within, are no where in Scripture called the Lord Christ, our only Saviour: And if thou own no other Mediator, Christ, or Saviour, then what is described in these Scriptures thou mentions, then necessarily thou disowns the Lord Jesus Christ of Nazareth, *a Man approved of God, &c.* Thus far R. G. telling us also of the *Writings of that enlightned Man* Jacob Behoman, as his words are.

On

On which the Observation was thus, viz.

Observe, Hear the tenure and tendency of *R. G's.* Answer how antichristian it is? He appears here plainly as owning another Mediator, Christ, or Saviour, then that *Christ* that said, I am come a Light into the World, I am the Vine; &c. (And we ask, Was not he Jesus of *Nazareth*?) And of whom it is testified in Scripture, *Christ in you*; *Christ the Power and Wisdom of God*; *He that hath the Son, hath Life*; *Who gave himself for us, that he might redeem us from all Iniquity*, &c. But R. G. doth not own this Christ to be the Lord's Christ, or Jesus Christ of *Nazareth*; but he must have some other christ, then this Christ, that is describ'd in those Scriptures before. (But dare he say that *Jacob Behoman* owns his doctrine herein? And I add, Surely R. G. grows darker and darker, to turn from a *Behmanist*, to an *Antinomian*, *Presbyterian*, and *Independant*.) For this Christ, who is the Word, the Light, the Christ in Believers, the Power and Wisdom of God speaking in Saints, R. G. deems but the *Operations* of the Spirit, and not *Christ* the *Operator*, *Saviour*, or *Redeemer*; wherein he is greatly mistaken, and has out-run himself besides any right Aim: For Christ, as the Word, the true Light, the Power and Wisdom of God, the Redeemer from all Iniquity; and as in his Saints, the Giver of Life and Victory over the World, &c. he is the true Operator of God (his Operations within, cannot be wrought without him the Operator) and the Author of Faith, the Worker out of Sin, the Saviour and Redeemer from Iniquity (and so an Operator as such) He is given for a Leader, for Light, Life, and Salvation to all who believe in his *Light*, which will shine, live, prevail and prosper against all the Darkness, Dark-spirits, and Enmity which oppose it.

Now let the Reader judge, whether *R. G's.* words be not Antichristian, and he an Antichrist and Deceiver, yea, or nay?

This R. G. represents some of G. L's. Letter to him in these words.

"I find thy Mind, in this Book, abroad; gathering in the "comprehension what thou fancy'st, and hast heard of others,

"so

" ſo heaps up Confuſion and Contradiction: What will avail thee " or me, that we know abroad, of things done abroad? Nothing " at all. If ever thee or I come to know true Peace, we muſt " come to know the Life that quickens; It is not Names nor " Things done without, but the Life, within that redeems, that " purges, that ſanctifies, that quickens the Soul to God. To this R. G. cavillingly anſwers.

Now conſider what is teſtified by the Prophets and Apoſtles, concerning the Man Chriſt Jeſus without them, a Name and thing abroad—— The Saints of old believed in him for Redemption; they ſaw, and believed, and left it upon Record to us, and their Report is true, that we alſo, who have not ſeen, might Believe and be Bleſt———Thou haſt made the Coming, Death, Sufferings, and Reſurrection of the Man Chriſt, *for the taking away Sin, as quite uſeleſs as Redemption, Juſtification, Salvation, as a Name and Thing done Abroad, &c.*

No, He hath not made void theſe things by his owning the Life that quickens, the Life within that redeemeth, that purgeth, and that ſanctifieth, and quickens the ſoul to God; for this anſwereth both Chriſt's Teſtimony, and the End of his Coming: He hath only ſignify'd how void and empty R. G. is of the true and living Knowledge of Chriſt, and his Works within: As alſo, Accounting that faith but dead, which is receiv'd only by Tradition and Report, without either ſight or ſenſe of Chriſt, or his Power and Operations within, as the Foundation, and Author, and Object of Living Faith, which ſanctifies and juſtifies; which is contrary to R. G's. dead Faith of Names and Things all without, while nothing of Life is felt within: The Fleſh of the Son of Man he hath not eat, and his Blood he hath not drunk of; ſo that Life in him he hath not received: And I believe, that the Name of Chriſt Jeſus, his Power and Works, have ſo little place or reception in him, that both Chriſt, his Name, the Redemption of the Soul, Juſtification, and Salvation, are all ſhut out of doors, and ſo but as Names and things abroad with R. G. and ſo the End, and Effect of Chriſt's Coming, and Sufferings, and the Power of his Reſurrection, theſe alſo have no place in ſuch as he, who do not experience the Life nor the

Power

Power of Christ within, to redeem, sanctifie, or quicken the Soul to God; neither is his sin taken away from within, while Salvation and Redemption are shut out, meerly as things abroad: but Christ said, It is the Spirit that quickens, the Flesh profiteth nothing, *John* 6. 63. And the Apostle *Paul* said, Though we have known Christ after the flesh, yet now henceforth know we him *so* no more, 2 *Cor.* 5. 16. And did not the Apostle know him to be their everlasting Salvation, Justification, and Redemption?

Now that of Jesus, the Son of the Highest, its said, The Lord God shall give unto him the Throne of *David*; and he shall Raign over the House of *Jacob*; and of his Kingdom there shall be no End, *Luke* 1. Now to this we both confess, and assert it.

But whereas *R. G.* so very often over, speaks of *Jesus Christ the Son of* Mary, *and that out of the Natural Seed of* David, *is their Saviour, &c.*

Now though I grant, that according to the Flesh he was born of the Virgin *Mary*, descended of the Linage of *David*; yet he was Miraculously conceiv'd by the Over-shaddowing of the Power of the Highest, and therefore was call'd the Son of God; not *Natural Seed of* David, that's not Scripture: He is neither a *Natural Saviour*, nor *Carnal Christ* (as is imported in such like Sayings of Carnal Professors) But being the Son of the Most High, (who proceeded and came forth from God) in his Divine Power and Spirit, he was, and is the *Saviour*; and thereby Raigns over the House of *Jacob* forever, So the Seed which raigns is not Natural nor Carnal, but Spiritual; for unto the Son its said, *O God, thy Throne is forever*, Heb. 1. 8. Now I ask, Was this a Natural Seed?

But in that Christ, in the dayes of his Flesh, said, I can of my own self do nothing; the Son can do nothing of himself, but what he seeth the Father do, that he doth: Still I imply and grant, that he took upon him a real Body of Flesh; though methinks *R. G.* might have ascribed more Honour to Jesus Christ, *as being the Son of the Most High*, then by so often calling him *the Son of* Mary, which he doth so very often, as if we deny'd his outward Birth of her; but that no ingenious

man

man will judge of us, how diſingeniouſly ſoever he hath dealt by us in this and other things; whom I query upon his words, *Jeſus Chriſt, the Son of* Mary, *of the Natural ſeed of* David, *ſhall Raign over the Houſe of* Jacob *forever.*

Firſt, Whether or no the Throne of *David*, which was promiſed to be given him to ſit upon, be an outward Throne?

Secondly, Whether or no he ſhall outwardly Raign in Perſon?

Thirdly, Whether or no his Kingdom, that ſhall have no End, be an outward Kingdom; ſeeing Chriſt ſaid, My Kingdom is not of this World?

And now *R. G.* thou ſhoweſt thy ſelf in a moſt inveterate Rage againſt me, as one highly angry'd at me, in thy parcel of Confuſion, and Ignorance, and Reviling; wherein thou haſt not at all clear'd thy ſelf, nor reconcil'd thy manifold Contradictions, which I laid upon thee in my Part of the Book, about which thou haſt but made a meer *Scraffling* Bundle of Confuſion againſt me and us, inſtead of candidly anſwering our Book: Thou begin'ſt to charge my Part, as that of *a clamorous Woman, having only brought forth a meer Libel, ſtuffed with a bundle of ſcurrilous Expreſſions*; which is but thy own Clamour and Malice againſt me, and it doth not touch me, nor what I writ; for, the Truth aſſerted by us, ſtands over thy head, and thy Confuſions and Self-contradictions remains on record againſt thee to thy own perplexity; which becauſe I have ſo plainly manifeſted on my Part, thou appear'ſt (inſtead of clearing thy ſelf thereof) as if thou would'ſt be reveng'd of me at once, by ſeeking to make People believe, That not only I have contradicted my ſelf, but *G. F.* alſo, in theſe Paſſages, *viz.*

Where I ſaid in my Anſwer to *Newman*, That though we do affirm a *Spiritual Divine Light* of *God* and *his Son* to be *in every man*, yet *not* that Chriſt is in every man, or that every man hath the Son: And yet I ſaid thus of thee; Let the Impartial Reader judge of *R. G's.* Confuſion and Ignorance, not owning the Light, that enlightens every man, to be Chriſt or the Son of God; contrary to Scriptures. To which thou add'ſt, *Oh ſtrange! be aſham'd, &c.*

Truly

Truly thou may'ſt be aſham'd of thy Ignorance, to attempt to faſten a Contradiction upon me, without either right Judgment, Senſe, or Conſideration; for I do ſtill aſſert, That Jeſus Chriſt, the Son of God, is *the true Light*, that *enlightens every man that comes into the World*; and that it is *R. G's.* Ignorance and Antichriſtianiſm, to *deny* that it is Jeſus Chriſt that ſo enlightens: And yet I ſay, it is no Contradiction in me to ſay, That the Light, Gift, or Illumination of Chriſt, that is in every man, is not Chriſt himſelf, the Giver, or Enlighterner, his univerſal Illumination being conſider'd as a Meaſure of his Light, Grace, or Gift; for there is the Giver, and the Gift, which is given in divers Meaſures and Degrees, as the Creature is capable of receiving from the infinite Fulneſs of Light and Life; ſo there is a diſtinction (as to the Creature) between the Giver and the Gifts, as every good and perfect Gift comes from God; who by his *Enlightnings enlightned the World, and the Earth trembled and ſhook*, Pſa. 77. 18. Now here is God the Fountain *of Light*, and his *Enlightenings*, which do enlighten, and yet he is Infinite and Omnipreſent; and ſo I may ſay of Chriſt, as God over all, he is without and beyond Limitation or Bounds, of Place; the Heaven of Heavens cannot contain God; his Preſence filleth Heaven and Earth, although his Light or Life appears and ſhews it ſelf by Degrees to the univerſal capacities of Mankind, and not in the fulneſs thereof, that being beyond the reach of the *Creature's* capacity. But to come to *R. G's.* Objection, as neer as I can, to make him underſtand my clearneſs of contradicting my ſelf, or *G. F.* as alſo to ſee his own Ignorance; I ſay, Jeſus Chriſt the Living Word, is the true Chriſt, that enlighteneth every man that cometh into the World; here is the true *Light* and *its Enlightening* diſtinguiſh'd, as plain as *Lux* and *Lumen*, he being that *vera Lux quæ illuminat, &c.* as to ſpeak in a low ſimilitude (not for proof nor abſolute compariſon * but illuſtration) there is the Shining, the Beams, or *Illumination* of the Sun, in

Job 36. 26. *Pſa.* 1-9. 6, 7,8,9, &c.

* *The Sun and its Light being under Limitation; ſo is not the Light of the Son of God.*

Houſes, which are not the Sun it ſelf; though this is but a Parable limited to the word *Enlighten*. Much might be ſaid in theſe Matters.

But whereas thou add'ſt, *That thou ſuppoſeſt there may be ſo much Honeſty in* G. F. *to rebuke me openly, and bring me to a publique Confeſſion before him, thereby at leaſt to vindicate his own Book, Printed* 1659. *wherein*, thou ſay'ſt, *it is often affirm'd, That the Light in every man is* Chriſt, *and that* Chriſt *is in every man, ſee page* 9, 10, 19, 20.

Now by the way it is obſervable, That thou haſt rather juſtified that Aſſertion, That *Chriſt is in every man*, in preſſing to have *G. F.* rebuke me openly, which Aſſertion thou haſt not only deny'd at other times, but alſo deny'd that the true Light, which enlighteneth every man, is Chriſt: But thy Scorn, and Falſhood, and Wronging us both in this matter, is very manifeſt from his ſaid Book, and the very Pages cited by thee: For as G.F. with me, often aſſerts, *That* Chriſt *is the true Light, which lighteth every man that cometh into the World:* Yet he alſo aſſerteth in the ſaid Book, and pag. 9. in anſwer to *John Bunion*, theſe very words, *Thou never knew* Chriſt *form'd in thee, nor the raigning of the Seed; and how was the Lamb ſlain from the Foundation of the World, but amongſt ſuch as thou art? And Reprobates may talke of Juſtification, in whom* Chriſt *is* N O T, *who witneſs him* N O T *within; he is not your Juſtification.* Mark now, where is the Contradiction between G. F. and I? Doth this contradict that Saying, that it is *not* our Principle to ſay, *That Chriſt is in every man* (intending as form'd, reveal'd, or united to man) or *that every man hath the Son*; and yet *a ſpiritual divine Light of God and of his Son is in every man*? See now how thou art deceiv'd in thy Conceits and Bragging, as if thou had'ſt faſten'd ſuch irreconcilable Contradictions on us; who, notwithſtanding thy Inſinuation, to make *G. F.* rebuke me openly, thou would'ſt have ſuch among us, who have known any thing of the Teachings of the Spirit, *to ceaſe from us*, as if we were all *Deceivers*, and yet ſuppoſeſt *Honeſty* in G. F. as to rebuke me for a Contradiction, as thou falſly imagin'ſt; but now would have People ceaſe from us, as if we both taught Untruths, which thou thus re-

repreſents, *That Chriſt is not in every man*; *yet that he is in every man*: if neither of theſe be true, ſhew us another Truth between them; but thou rather ſhoweth thy own Confuſion ſtill.

Again, I neither *clamour*, nor am *angry* at any Scripture Proofs, concerning Chriſt, as falſly thou accuſeſt me; but thou doſt not anſwer my matter, where I queſtion thee concerning thy words, *God Man and his Purchaſing all with God*; ſo I muſt ſtill leave the Queſtion upon thee: For, whom doſt thou reckon hath he compleated and purchas'd all? And of whom did God purchaſe Salvation, according to thy ſtrange manner of Expreſſion?

Whereas thou go'ſt ſo often over with theſe words, *Jeſus Chriſt the Son of* Mary, whom thou call'ſt, *God-Man*: I ask thee, If this be not of kin to the *Papiſts*, calling Mary *the Mother of God*? and where did the Apoſtles ſo often (or ever) uſe thoſe Expreſſions, *Jeſus Chriſt* [*God-man, the Son of the Virgin* Mary?] And who were they that ſaid, *Is not this the Carpenter, the Son of* Mary? To whom Jeſus ſaid, *A Prophet is not without Honour, but in his own Country, &c.* Mark 6. 3, 4. Now what think'ſt thou? Did they Honour him in thoſe Expreſſions? And which haſt thou more Honour'd, Him, or *Mary*? But *Peter* gave a higher Teſtimony of him, when he ſaid, *Thou art Chriſt the Son of the Living God*: To whom Jeſus anſwer'd, *Bleſſed art thou*, Simon Barjona; *for Fleſh and Blood hath not reveal'd it unto thee, but my Father which is in Heaven*, Mat. 16. 16, 17. But do not the Papiſts honour him as much as thou, in their frequent calling him the Son of Mary, as thou haſt done? Who alſo haſt groſly wrong'd my words, where I ſaid, Nor was the Son of God, nor his Light, under ſuch a *Limitation*, either as to Time or Place, as a finite Creature; but his Out-goings were of Old, from Everlaſting, &c. from which thou infer'ſt, *If that Holy Thing, conceiv'd of the Holy Ghoſt, and born of* Mary, *was not therefore the Son of God*——*Then the Man Jeſus Chriſt of* Nazareth, *who was the Son of the Virgin* Mary, *was not the Son of God* (thou ſay'ſt.) Whereby thou falſly add'ſt, That *I have given the Angel* Gabriel *the Lye, and am in union with thoſe* Jews, *who reckon'd him but a meer Man, the* Carpenter's *Son, &c.* John 10. 33.

To be ſure thou art in union with a Lying ſpirit, and art a groſs Perverter; for though I do not own that the Son of God, and his Light, is under ſuch a Limitation, the Holy One and his Light being unlimited: I did neither thereby intend, nor do my words bear any ſuch Conſtruction, as that *The Holy Thing conceiv'd by the Holy Ghoſt, was not the Son of God*: Beſides, thou having confeſt, that his Out-goings were from Everlaſting, haſt thereby granted to what I ſaid, That the Son of God and his Light are not under a Limitation as to Time and Place, eſpecially if thou wilt own his Divinity, or that he ever was the Son of God before he took a Body in the Womb of the Virgin; but if thou doſt not own that the Son of God was before then, then thou doſt not own his Divinity, nor him no more then a *finite Creature*: And herein the *Heathen* may judge thee as *Nebuchadnezzar*, when he ſaid, *Lo I ſee four men looſe, walking in the midſt of the Fire, and they had no hurt; and the form of the forth is like the Son of God*, Dan. 3. 24, 25. How came he to ſpeak of the Son of God then? And by what Scripture, and how much, haſt thou exceeded thoſe *Jews*, that call'd Chriſt *the Carpenters Son*; or thoſe that call'd him *the Carpenter*, the *Son of* Mary, *Mark* 6. 34. who therein did not truly honour him as a Prophet, much leſs as the Son of God, no more then thou haſt in thy frequent calling him the *Son of* Mary, the *Son of* Mary, the *Son of* Mary, *&c.* as the POPE and PAPISTS do? But when one ſaid unto Chriſt, *Behold thy Mother and thy Brethren ſtand without, &c.* He anſwer'd, *who is my Mother, and who are my Brethren? Behold! whoſoever ſhall do the Will of my Father, which is in Heaven, the ſame is my Brother, my Siſter, and Mother*, Mat. 12.47. to the end. Mark 3. 33, 34, 35. Luke 8. 21. and 11. 29, 30.

And now to what thou ſay'ſt pag. 41. *Of Sinners, Ungodly, Unjuſt, Enemies, even while Enemies and no Good wrought in them by any light or ſpirit whatſoever; that for theſe Chriſt made an end of Sin, aboliſh'd Condemnation, Curſe, and Death, &c.* And this is thy Explanation, *Of God-Man* having *at once without us wrought, compleated, and purchas'd all with God* (as thou nonſenſically word'ſt it.)

For

For which I query, If all this be done for the *whole World*, when *no Good* is wrought in them by the Light or Spirit of God; then why are any condemn'd? Can it be juſt with God, to condemn any, or with-hold Salvation from any, if it be ſo purchaſed, paid for, or he ſatisfied for, and, with men in their ſins, when no Good is wrought in them? But what abſurdity is it to ſay, That *Tranſgreſſion is finiſh'd, and Sin made an end of, and Condemnation, Curſe, and Death aboliſh'd*; where (yet in thee, and other ſuch empty and dead Profeſſors) both Tranſgreſſion and Sin actually remains, and Death raigns, for which you are liable to Condemnation; the *Wrath of God being reveal'd from Heaven againſt all Ungodlineſs and Unrighteouſneſs of men, who hold Truth in Unrighteouſneſs, and his Wrath abiding on him that believes not in the Son*? But if thou reckon'ſt that men's Tranſgreſſion is finiſh'd, and their Sin made an end of, and that they are reckon'd Righteous, *when no Good is wrought in them*; then it muſt thus be taken, *That they are imputatively Righteous, while actually Sinful; and though Sin be in them, God ſees it not, or takes no notice of it, as to condemn them or reprove them for it*; Job 10. 14. which is ſtill corrupt *Antinomianiſm*, and contrary to reaſon or Truth: Though hereby I do not oppoſe, but really confeſs Chriſt to have given himſelf for us, an *Offering* and *Sacrifice to God, for a ſweet ſmelling Savour*, Eph. 5. 2. Yea, and that *God hath ſet him forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God*: Now though there be an Appeaſment of *Wrath*, and *Remiſſion held forth* in this *Propitiation* for ſins that are paſt; yet this Righteouſneſs of God, declar'd thereby, doth not admit of ſin to be continu'd; or of ſins *paſt*, *preſent*, and to *come*, as thy words are. This Righteouſneſs will not indulge thee, nor others in Unrighteouſneſs all your dayes; neither is it the Nature of this Blood of his Sacrifice, nor of Faith in it to cover or excuſe thee in thy ſins; for Faith purifies the Heart, and the Blood of Jeſus Chriſt *cleanſeth* from all ſin, where it is receiv'd in the Living Faith: Neither will thy Profeſſion of ſin *being ended without thee*, and Righteouſneſs brought in, *in Chriſt's Perſon* without thee, be any Cloak for thee in thy ſin and enmity; nor yet will thy confus'd Talk (of *God-Man*

having

having *Purchas'd all with God for thee*) ſtand thee in any ſtead in God's dreadful Day. Although thou profeſſeſt *Victory and Perfection in Chriſt, while in Sin and Imperfection in thy ſelf*, as thou repreſents the Believer's ſtate, p. 43. which ſhews thy Ignorance both of Perfection, Victory, and being in Chriſt; for *Perfection* and *Imperfection* are two contrary things, as being *in Chriſt*, and being *in Sin* are: And as the Warfare againſt Sin, and the Victory over it, are different; ſo he that is in Chriſt, is a *New Creature, old things are done away*, though there is a time of Warring, and a time of Victory; a time of Groaning within our ſelves for Redemption, where the Firſt Fruits of the Spirit are receiv'd, and a time of Triumphing and Rejoycing in Victory; for *Firſt Fruits* imply that there are *Second Fruits*: But thou, in citing that of *Rom.* 8. 23. haſt left out the word FIRST (for it makes againſt thee) and ſet *the Fruits of the Spirit*, inſtead of the *Firſt Fruits* of it: But why doſt thou talk of the *Warfare*, whil'ſt thou reckon'ſt *Tranſgreſſion and Sin made an end of*; *and Juſtification, and Salvation, and Redemption purchas'd and perfected with God without thee, when no good is wrought in thee?* And after what manner doſt thou pray to God? Doſt thou ask Forgiveneſs for thy ſins? Or rather, Doth not thy Doctrine tend, not only to ſtrengthen People in Sin, and to make them ſo ſtout in their Rebellion, as not to need to ask Forgiveneſs of God for their Sins? For what need that, if ſuch a *Purchaſe, Payment, or Satisfaction be made without them, for ſins paſt, preſent, and to come*, as thy Doctrine imports? For that is not of the Nature of Forgiveneſs: And what doth Chriſt make interceſſion for? Is it for ſomething he hath purchas'd and compleated with God already? Which (if ſo) cannot juſtly be detain'd from the Creature, no, not from any in what ſtate ſoever, if thy Doctrine hold: For if a man's Debts *paſts preſent, and to come*, be all aforehand paid at once, and his Releaſe purchas'd by his Surety; would it not be abſurd in him ſtill to pray to his Creditor, *Oh! I beſeech thee forgive me my Debts?* and would it not be as unjuſt if the Creditor ſhould ſtill detain him in Priſon after ſuch a full compenſation or rigid ſatisfaction of the Law is made? * Ought

* *Such as the Presbyters and Independants ſuppoſe Chriſt to have made in our ſtead, by undergoing vindictive Juſtice at the Hand of his Father, as they vainly imagine.*

there not rather to be enjoy'd a Deliverance upon it, *Ipſo Facto?* But thou, and ſuch as thou art, make Chriſt's Sufferings a Cloak for Sins *paſt, preſent*, and *to come*; pleading your *Perfection, Righteouſneſs*, and *Compleatneſs in him*; and all as *done at once without you, while yet imperfect, actually Unrighteous, and Incompleat in your ſelves in your Lives and Converſations, and no good wrought in you by any light or ſpirit whatſoever*: Doſt thou think that God is therewith ſatisfied? or that Chriſt and his Sufferings will indempnifie and acquit you, living and dying in your Sins and Pollutions? No, no; God will not be put off, nor his Wayes ſlighted by ſuch Hypocritical Flams and Mockeries.

And whereas in pag. 44. thou falſly accuſ't me, *Of pleading for a being perfected in my ſelf*; and to prove the contrary of me [*as not having attain'd the end of Faith* (which is the Salvation of the Soul) which thou reckon'ſt, *is not till men be as Angels, neither Marrying nor giving in Marriage*] And thou ſay'ſt of me, *Why is he then like unto us Mortals, Marrying, and giving in Marriage; Eating, and Drinking, and not above Sickneſs and Death?* Is this a ſufficient Argument againſt Perfection? Is Marriage an Argument of Imperfection? Was *Adam* imperfect in Paradice, when *Eve* was given an Help-Meet for him? Or is either Eating, Drinking, Bodily Sickneſs, or Death, an Argument of Imperfection? By this thou may'ſt accuſe many of the Servants of the Lord, if not all, and Chriſt himſelf, with Imperfection; for he did Eat, and Drink, and ſuffer'd Death in the Fleſh: But as for my Particular, I do not tell thee my ſtate, whether *Perfect*, or *Imperfect*, nor argue from thence againſt thee; though I plead for the Principle (of Truth) of Perfection, or Freedom, and Salvation from *ſin*, being *attainable* in this life, by vertue of that divine Power and Faith, which overcomes ſin, and is able to ſubdue all things to it ſelf. And thy accuſing me *of giving in Marriage*, is a meer Falſhood; for though I own Marriage as being an Ordinance of God, and Witneſs bear to the honourable Marriage and Joyning in him; yet it is not our Principle *to make*, or *give in* Marriage; but we do own the *Lord's Joyning*, and the Marriage that is according to his Will. And as for *not being above Sickneſs and Death*, which I am accus'd of, as a Token of Imperfection: This is a very mean Argument againſt me; and

how

how I am in such a State or Tryal of Sickness, thou dost not know how my spirit is; nor what Injoyment of God, or Renewing in the inward Man I have, when the outward man is in Weakness: However, such as thou art, be ready to rejoyce and insult over me, or others of us, when you hear of our Afflictions or Tryals; and its probable thou, and such, would rejoyce much more in our Death or Dissolution, if that might come to pass according to your minds: But I thank God, he hath given me Peace and Patience, and hath afforded an increase of Consolation to me in Sickness; and Death I have not feared, but in my spirit have been over it, when in outward appearance nigh unto it: I confess I have had Sickness, and many outward Tryals, for the Work of the Lord and his Truth's sake; as that Servant of Christ in the Gospel, *Epaphraditus*, *Paul's* Brother *and Companion in Labour and Fellow-soldier, was Sick nigh unto death for the Work of Christ, not regarding his Life*, Phil. 2. 25. to the end: Now if thou should upbraid him, or such, with being imperfect because of such Sickness, what a peevish pitiful Argument would it be? Nay, doth it not rather make more against thee; that the Servants of Christ meet with such Exercises *for the Work's sake*, which is *not for sin*? And that some do the more witness Patience to have her *perfect Work*, and Faith its *exercise* under Tryals; and as *Job* said, *When I am try'd, I shall come forth as Gold*, Job 23. 10. Do not these all make against thee, and argue that God will have a pure and perfect People, and they shall be manifest to be such through their manifold Afflictions and Tryals.

And now whereas I said, That thou hadst shown thy self one while like a *Quaker*, having gotten many of their words (in thy other Pamphlet) and another while like a *Presbyterian* and *Independant*: To this thou answer'st, *That thou hast therein testified to, in thy measure, what thou receiv'dst of the Lord, through and under the Ministry of those I call* Presbyterian *and* Independant, pag. 44. What didst thou think to gain such a great Conquest over us, by thy beggarly Scraps and poor Reliques, that thou hast gather'd and learn'd under the Ministry of *Presbyterians* and *Independants*, when many of them (thy Tutors) have been confounded and overthrown, and their Mouths stopt by the Power of Truth in us, when they have gone about to over-

Note

throw

throw it, and villifie us, by their perverſe Gainſayings? Thou mighteſt have taken warning from them, to have kept back and ſav'd thy ſelf from this cumber which by thy Perverſneſs and buſie meddling in thy falſe ſpirit, thou haſt brought upon thee, had not Conceitedneſs, Pride and Preſumption blinded thee; and ſeeing thou haſt been but a Pedant, under the Tutoring and Miniſtry of *Presbyterians* and *Independants*? What Conqueſt think'ſt thou now to gain? And what Name or Title doſt thou go under? Art thou a *Presbyterian*, or a *Presbyterian-Independant*, or both? May we not rather look upon thee to be an *Antinomian*, *Presbyterian*, and *Independant*? But indeed, thy ſpirit appears to be that of a ridged reviling *Presbyter*: However, thou ſhould'ſt in Policy and Prudence have ſit in ſilence, to have ſeen what ſucceſs and end thy *Tutors* or *Maſters* would have had in their warring againſt us, before thou hadſt thus buſied thy ſelf, or taken upon thee thus ſeverely to judge us; and Me in particular, that *I am not in any meaſure a Partaker of that Living Faith the Holy Men lived and died in*; Which Judgment I value not, but trample upon it in the Power of the true Light; and am over all thy *Confuſion* and *Nonſenſical Scribbling*, or what thou canſt ſcribble againſt me, or the Truth teſtified by me, which ſtands over thy head, and the heads of all ſuch peeviſh, perverſe, and pittiful Gainſayers as thou art, who haſt ſufficiently manifeſted whoſe off-ſpring thou art, and whoſe work thou art in; and accordingly ſhall be rewarded. I paſs by much of thy fruitleſs ſtuff, and impertinent Tautologies (whereof a Vollumn might be made) as not worth repetition, or divulging.

G. W.

A Postscript.

IF *Robert Gordon* will devise and frame any thing, for Reply to what is here written; I only desire this Civility and Reasonable thing of him, That he would be pleased, not to inter-line nor mistake my words, nor lay down things in my Name, which I never writ nor intended, as he hath done in divers Particulars (to the great abuse both of Truth, and Me as one concerned in it) more than I have (as yet) mentioned: But I request, that he would state my own words (as I have his, both in Sentences and Clauses) and not divulge Forgeries in my Name to Fight with. For we perceive by his two Pamphlets, and his many vain Repetitions, and Impertinencies therein; that he is as in a Whirle-Pool, and hath already brought forth the bottom of his matter (as to Doctrine and Vindication) and can bring forth no profounder Opposition, but a vain Repetition of the Old, unless that some more Reproachful Rusty stuff remaineth behind in him, and his Associate Apostates, to be brought forth, as further to give occasion for

for his and their Inveterate Revengeful ſpirits to be made manifeſt.

However, Though 'tis not my Principle to ſtrive for Strife, nor for the laſt Word; yet I am not willing to acquieſs under ſuch Abuſes, where TRUTH is ſo deeply concerned. Though (I thank God) I can both paſs by, and bear, many Perſonal Reflections and Injuries.

G. W.

An Aditional

Poſtſcript,

BY

George Keith to *Robert Gordon.*

R. G.

ALthough thy Part to me be anſwer'd by another, yet there are ſome things which I find fit a little to touch; I had indeed much in my heart, for Truth's ſake, to lay open the Emptineſs, Weakneſs, and Inconſiſtency of this thy work againſt us; but being prevented by another concern'd with me therein, much of what I have to ſay may remain unto a further occaſion.

Thy way of Reaſoning againſt me, as having nothing from the Lord to anſwer thee, or proving rebellious, in not delivering it, becauſe I did not communicate it unto thee, by word of Mouth, or writing, is vain and frivolous; it was deliver'd thee in Print by one of my Friends, viz. *G. E.* and ſeeing thou cameſt forth in Print againſt us (though under a Cover) what ground hadſt thou to expect another way of anſwering, then by Print? And although I was in the ſame Town with thee, yet I left the Town, and the Nation alſo, before it was Printed; ſo I could not ſend thee it in Print, and in Writing it was not convenient; but I left it with Friends, to be given thee in Print, as was accordingly done: And however thou ſo poſitively deny'ſt that I had any thing from the Lord to anſwer thee (in thy preſumptious carnal Confidence) yet in the Day of the Lord, that

thao ſhall over-take thee, it ſhall be known unto thee, that I had it from the Lord, in Love to thy Soul.

Thy alledgance that our Principles are inconſiſtent (without further probation) will have no more weight with ſober men, then that the Earth is inconſiſtent, becauſe it may ſeem ſo to a man Drunk with Wine, to whom all things ſeem to reel and ſtagger; ſo Principles, never ſo conſiſtent and ſolid, may ſeem as Inconſiſtent to thee, and ſuch as may be Drunk with a ſpirit of Giddineſs and Levity; whereas the inconſiſtency is in ſuch men's ſpirits, and not in our Principles.

What thou writeſt of a *Fourfold Combination* againſt thy Teſtimony, as thou call'ſt it; and our making ſuch a ſtir about it, and printing together againſt it, as for our very lives; and thy giving us names in a vain and ſcornful mind, as if thou ſeem'ſt to glory; is weak and groundleſs. *G. L.* publiſh'd nothing of his in Print againſt thee: *A. R.* only writ a few Lines to thee, as being thy old Acquaintance, rather indeed regrating thy Condition, then entring into a Diſpute with thee; and but touching at two or three things paſſing by: And *G. W.* did little more but ſet thy Contradictions before thee, which as yet ſtand over thy head unanſwer'd; thou having not ſo much as aſſay'd any Anſwer unto them (but telling us, *He or we might no leſs charge Contradictions upon the Apoſtle* Paul; thus fathering thy groſs Confuſion, and Contradiction upon him) So thy Book was upon the matter almoſt wholly left upon me, that thou needeſt not have made ſuch a Noiſe of a *Fourfold Combination*; and there was no great ſtir made about it by us; however, thou may'ſt have apprehended ſo, by the ſtir in thy own ſpirit; not unlike a man diſeas'd with the *Megrum* in his head, that imagins he heareth great Noiſes and Stirs abroad (when all is quiet) becauſe of the Diſtemper within himſelf.

The whole ſubſtance and ſtrength of my Anſwer unto thy firſt remains in force againſt thee, who haſt wav'd the moſt material things in it; only nibling at ſome things, when thou ſeem'ſt to thy ſelf, thou wouldſt get ſomething to ſay; for Proof of which, I refer the Readers to one impartial Examination of both.

In

In thy fourth Page, Part 1. to *A. R.* thou abuſeſt my words, taking occaſion from a ſmall Error in the Printing, which is a diſingenious way of dealing; and had not thy prejudice blinded thee, thou might'ſt eaſily have corrected it by the ſenſe: Thy abuſe of me is in theſe words, that thou citeſt my words thus, *Yet the Soul, yea and the whole man, is to be ſaved within*; whereas my words were thus, *Yet the Soul, yea and the whole man, is to be ſaved, with, in, and through the Seed, whoever believe in Chriſt, and are joyned to him*—The Error in Printing is, that *within* was put for *with, in*; and upon thy own Miſtake and Abuſing me, thou raiſeſt a Callumny, as if I held, *That the full Salvation was only from ſin within*; whereas I ſaid, *The whole man was to be ſav'd*; and I ſay ſtill, not only the *Soul*, but the *whole Man* is to be ſav'd, both from *ſin*, and all the *effects* and *conſequences* of it, whether inward or outward? And the Redemption of the Body, and the Reſurrection, I do believe according to Scripture, contrary to what thou falſly inſinuateſt againſt me.

And whereas thou querieſt, *By what Scripture can I prove that Chriſt died for a Seed in man that needed Redemption, which Seed is Chriſt in every man?*

Anſwer, Thou abuſeſt our words herein, which are not that Chriſt needed Redemption, but that he redeems his Seed which he taketh upon him; but Chriſt died for men, that men who were dead might become alive; and no other way can men live, but by having Chriſt to live in them, *Gal.* 2. 20. And the Life of Chriſt in the Saints is in a rais'd Seed; he who was crucified in them (who could not be crucified in them, but as in the Seed) coming to live in them; but if thou wert not ignorant of this Birth, thou wouldſt not propound ſuch an ignorant Queſtion; and the Scripture ſpeaketh expreſly of Chriſt, as having been crucified in *ſome*, as *Gal.* 3. 1. *crucified in you*; and 1 *Cor.* 2. 2. *crucified in you*; for ſo are both places in the *Greek*, ἐν ὑμῖν; And ſaid Chriſt, *Joh.* 6 39. *This is the Fathers Will, which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the Laſt Day.* Now what it is that whereof he ſhould loſe nothing, but ſhould raiſe it up at the Laſt Day?

That I ſlight the *Work of Man's Redemption*, or what Chriſt *did* or *ſuffer'd* in order thereunto is falſly charg'd upon me, nor doſt thou produce

produce the leaſt ground for it: Did I ſlight his *Redemption*, becauſe I ſaid, in Contradiction to what thou didſt alledge on us, *That it was not without reſpect to Chriſt, as outwardly Born and Crucified*; I ſaid alſo more, and could ſay more; but what was ſaid, was enough to clear us of thy falſe Accuſation.

Pag. 10. Thou alledgeſt, *I did not in my firſt, tell what further tendency the Sufferings, Teſtimony, and Example of Chriſt had unto our Reconciliation, then that of* Paul's, *or any other Martyr's.*

Anſw. That is falſe; both *G.W.* and I expreſly affirm'd, That he was a Sacrifice (moſt acceptable and ſatisfactory; ſo ſaid *G.W.* yea, and *W.P.* in his Book, ſaid as much, whom thou falſly haſt accus'd) and a Ranſom, a Propitiation, and Offering for the ſins of the whole World (but not that men ſhould be juſtified while in their ſins, but in having forſaken them) yea, in the very next two pages thou confeſſeſt, *That we have mention'd him an Attonement, a Sacrifice, a Propitiation for Mankind in his Sufferings and Death in the outward; and this is more then* Paul, *or any, or of all the other Martyrs were; and had a greater and more weighty ſervice and tendency then the Sufferings of all others; for of none elſe can it be ſaid, that is true of him, who is the univerſal Offering, Attonement, Propitiation.* How l art thou not aſham'd thus falſly to charge us, and yet a few Lines after, in contradiction to thy ſelf, to clear us again?

Pag. 13. Thou accuſeſt me, as *unfaithfully repeating thy words, to make them ſpeak what thou intend'ſt not*; but thou doſt not mention one particular, wherein I have ſo done, nor canſt thou; only thou tell'ſt me, *That I leave out that part of the Sentence, in the Apoſtle's words, that is moſt weighty againſt me*, viz. *Being Reconciled.*

In Anſwer to which I ſay, That I did not leave out theſe words, as making againſt me; and that I mention'd them not, was not on any ſuch deſign; but that the mentioning, or not mentioning of them, was not material to the thing in hand; nor doſt thou gain the leaſt by theſe words, *being reconciled*; for he doth not ſay ſo of any, while remaining Enemies, as being reconcil'd.

And for a confirmation of thy falſe and confus'd doctrine, as, that *Men, while yet enemies, and ſo remaining, before and without reſpect to any inward Operations of the Spirit of Holineſs, are reconcil'd to God, and God to them*: Thou abuſeſt that Scripture, *Rom.* 5. 10. both corrupting it as its in the *Engliſh*, and wreſting it to a wrong *ſenſe*,

as

1ſt, in that thou addeſt the word (*yet*) as importing, *A remaining Enemies*, which (*yet*) is not in that verſe, *Rom.* 5. 10. 2d, that thou draw'ſt from this place, *That God is fully reconcil'd to them, while yet remaining Enemies*: Whereas the Scripture ſaith not, When we were Enemies, God was reconcil'd to us; but thus, as it is in the *Engliſh*, *When we were Enemies, we were reconiled to God*: And that the Apoſtle cannot underſtand, that they were reconcil'd to God, while remaining Enemies, is manifeſt; becauſe he inviteth Enemies to be reconcil'd to him; which imports, they were not already reconcil'd to him: Yea, thou granteſt, *That it is a Qualification on our part, as to receiving the Attonement, that we be reconcil'd to God.* But becauſe the *Engliſh* Tranſlation, at firſt view, ſeemeth to favour thee, I ſhall therefore refer thee and others, who have any skill in the *Greek* to the *Greek* Text, and you will find the words run thus, *If we being Enemies* (*Grace* 'οντας) *were reconcil'd to God, &c.* this doth not import, that they were both *Enemies* and *reconciled at one and the ſame time*, more then it imports that, where it is ſaid, *Eph.* 2. 1. *And you, being dead in your ſins, &c. hath he quickned* (for ſo it is in the *Greek*, 'οντας) that they were *dead* and *quickned at one and the ſame time*; both Expreſſions importing, not a remaining Enemies, & dead, but a paſſing from being Enemies, and dead, to be quickned and reconcil'd: And that it is ſaid, *We were reconcil'd by his Death*, implyeth, that his Death had an influence in order thereunto; but not that we were then, at his Death, fully and perfectly reconcil'd, as *R.G.* affirmeth; for we are ſaid to be ſanctified through the offering of the Body of Jeſus, &c. Yet who will ſay, we were then ſanctified?

Pag. 15. Thou deſir'ſt me to ask the *Boyes* in the *Grammar School*, whether *was reconciling, and hath reconciled*, do not both denote a *time paſt?* Saying, that *I am very hard put to it.*

Anſ. If thou (not I) hadſt not been put hard to it, thou wouldſt not have fled to ſuch a weak Refuge; and ſeeing thou appeal'ſt to the *Boyes of the Grammar School*, let them determine, whether *was reconciling* (though denoting a time paſt), doth denote or ſignifie, the imperfect time, or perfect, yea, or nay; and whether it ſignifieth the action perfectly done, ended & compleated, as thou inſinuateſt, that our Reconciliation was then done ſixteen hundred years ago? Will not the *Boyes of the Grammar School* tell thee, that

it

that it is in *imperfect time*, and ſignifieth the Action *begun*, but not *ended* or *perfected*? And God was in Chriſt, reconciling men to himſelf ever ſince the Fall in all Ages, both before and ſince *Chriſt* ſuffer'd in the outward; having given them, or put in them, the *Word of Reconciliation*; by which they, who became renew'd thereby, were reconcil'd and juſtified in all Ages: But according to *R. G's.* doctrine, no men were juſtified nor reconciled, until Chriſt ſuffer'd Death in the outward; becauſe then, and not till then, was *Reconciliation* and *Juſtification* wrought, done, &c.

And here in thy 15th page I take notice of another piece of thy Self-confuſion and Contradiction, as that thou ſay'ſt, *Our Reconciliation and Juſtification was fully done, perfected, accompliſh'd at Chriſt's Death without us, and is not to be done or wrought over again in any man*: And yet in Contradiction thou ſay'ſt, *To make our Reconciliation effectual in every man, we are as a Qualification on our part, &c. requir'd, invited to be reconcil'd to God.* Then according to thee, it muſt be made effectual in men; and yet thou deny'ſt, that it is to be made or wrought within any men, it being already fully done; And if it was fully done before, was it not effectual, before? Or if it be not effectual, till it be made ſo in us, was it not in-effectual before? And if it was in-effectual, it was not fully done: What Confuſion and Contradiction! Effectual in-effectual, all done, wrought, yet not made effectual; we reconcil'd to God, yet as a Qualification on our part, we are to be reconcil'd,

Pag. 16. Thou chargeſt me with a *Self-contradiction*, becauſe I ſaid, *The full and perfect Redemption was in Chriſt, while we were Enemies*: But herein thou ſhow'ſt thy ſelf weak; for I ſay ſtill, Our full and perfect Redemption was in him, while we were Enemies, ſo was our full and perfect Sanctification, Wiſdom, Righteouſneſs; yet it followeth not that we are Redeem'd, Sanctified, Wiſe, and Righteous, till (as it is in him ſo) it be receiv'd by us; for it is the receiving it that giveth us the denomination of *Redeemed, Sanctified, Wiſe, Righteous*, as the Cloth becometh colour'd, by receiving the *Colour*, and not otherwiſe.

Pag. 17. *That the Works and Fruits of the Spirit, as Humility, Meekneſs, &c.* are reckon'd by us, as the *Ranſom*, the *Price*, the *Mediator*, the *Saviour*, is a moſt falſe and unjuſt Charge; nor do

our Friend's words give thee the leaſt ground for it: As for *W. B.* he ſaid, *Humility, Meekneſs, was a Mediator to aſſwage and ſtop Wrath in the Enmity-Seed*; but he ſaid not, it was our *Mediator betwixt God* and *Us*: So thou canſt not be excus'd, from being a groſs and unjuſt Perverter of his words: And if any have called Chriſt the *Humility*, it is not more then *Paul* ſaid, *That he*, to wit Chriſt, *was made unto us Wiſdom, Righteouſneſs, Sanctification, &c.* and when Chriſt is call'd *Humility*, *Righteouſneſs*, are not underſtood thoſe particular Effects and Fruits of the Spirit, but that original & primative *Righteouſneſs, Verity, Humility, Truth, and Goodneſs, &c.* that is *Chriſt*, as he is *God*, the fountain, goodneſs, truth, righteouſneſs, *&c.*

Pag. 18. *Becauſe Chriſt is call'd the One Offering, and that he once offer'd up his Body &c.* Thou wouldſt exclude him, as in us, from being one Offering, but herein thy work is vain; for Chriſt Jeſus is the *one Offering* ſtill; and though he offer'd up his Body outwardly but once upon the *Croſs*, yet he remains ſtill an *Offering* for us, within us: For he is a Prieſt forever, and every Prieſt hath ſomewhat to offer; and he is both the Offering and the Prieſt, who liveth forever to make interceſſion for us.

That thou alledgeſt of our Teſtimonies as *diſſagreeing*, is falſe, nor haſt thou ought to prove it; but to corrupt *G. W's.* words by a deceitful interlining of them, as alledging on him, *That he calls it a blaſphememous oppoſing the omnipotency of God, &c.* To aſſert any ſuch neceſſary reſpect our Redemption hath to the Death of Chriſt, which laſt words are thine, not the words of *G. W.*

Pag. 21. *Thou cry'ſt out on it, as ſtrange Doctrine, that I ſaid, The Apoſtles preach'd Chriſt in the form of a Man; yet they preach'd him alſo, and that more generally a Light to the* Gentiles: Then thou ask'ſt, *Was he not a real Man.*

Anſw. Yea, he was a real man, and is; and it is a moſt falſe and unjuſt Charge, That we neither confeſs nor preach him as a man; and that thou askeſt, *Tell us plainly, what is become of that Man?* I ſay, he remains to judge thee for thy Lyes and falſe Accuſations, againſt the Innocent; and as for his Body, that thou querieſt, he hath his Body, which is Spiritual, and Heavenly, and Glorious, to which our low body is to be made conform; and the Body of Chriſt is but one, yet having many *Members*: and this *Anſwer* is given, not to gratifie thy bad ſpirit, but for the Truth's ſake, and for a ſervice to the *Simple-hearted*.

And

And that thou deny'ſt, That *that was Chriſt, that took on him the form of a Man, and was manifeſt in Fleſh*: Do'ſt thou not herein plainly deny the true Chriſt? For did not he, even *Jeſus Chriſt*, take on him the form of a *Servant*, according to plain Scripture? Did he not come in the *Fleſh*? and if he came in it, was he not in it? and if he was in it, was he not manifeſt in it? And if thou deny'ſt him come in the Fleſh, art not thou an Antichriſt? Thou ſay'ſt, *Not he manifeſt in that Body, but thou art the Son of God*, p. 19. Oh blaſphemous and contradictory to thy ſelf! Do'ſt thou not expreſly ſay, in thy *Teſtimony*, pa. 38. *That he is a Chriſt near us, wrap'd up in our very fleſh and blood, the Seed of the Woman*, meaning in that Fleſh he appear'd in outwardly: And that thou deny'ſt, *that he that was manifeſt in that Body, was the Son of God*: Do'ſt thou not plainly deny his divinity? Was he not the Son of God, before he took Fleſh in the Virgin's Womb?

Pag. 21. Thou bely'ſt me, that I ſaid, *The Apoſtles preach'd one way of Appearance of Chriſt to the* Jews, *and another to the* Gentiles: whereas I ſaid, He was preach'd a Light more generally both to *Jews* and *Gentiles*; and the Apoſtle preach'd him as *within men*; 2 *Cor*, 13. 5. *Know ye not, how that Jeſus Chriſt is in you?*

That thou challenge it that one ſaid, *Chriſt was never ſeen with any carnal Eye*; thou haſt no more ground then to challenge Himſelf, who ſaid, *He who hath ſeen me, hath ſeen the Father*; and yet he ſaid to the *Jews*, who ſaw the outward Body of Jeſus, *You have neither ſeen him nor known him*; and many ſuch places could be mention'd: And did not thy Darkneſs and Prejudice ſtill blind thee, thou mighteſt underſtand better how Chriſt is ſeen, and how he is not ſeen: We deny not but the names, *Meſſiah, Jeſus, Chriſt, &c.* were given to him as Man, even as in the Fleſh; but they do more eminently and more originally belong to him as he was before he took that Body on him; yea, more immediately and more originally to the *Word*, the *Light*, the *Seed*, the *Life*, the *Quickning Spirit*, that dwelt in that Body, which he call'd, *this Temple*; and it was call'd the Body of Jeſus.

Pag. 22. Thou deny'ſt, *That either Faith or Works, wrought by us, or in us, by the Spirit of Chriſt; are the previous, procuring, purchaſing Cauſe of the Love of God to us, while Sinners, &c.*

Anſw. And who ever ſaid that they were? This is but a pitti-

ful waving and ſhifting the ſtate of the Controverſie; they are needful as qualifications, requiſite unto Juſtification and Life or eternal Happineſs; and that is the true ſtate of the Queſtion: And thus I prov'd in my former, citing *Rom.* 8. 13. and *Rom.* 10. 8,9. to which thou haſt anſwer'd nothing, but art mute as a Fiſh; and theſe I recommend again unto the Readers, and particularly *Rom.* 10. 8,9. compar'd with *Deuteronomy* 30 14. which require not only doing under the new Covenant, but ſuch as is in order unto Salvation, ſumm'd up in theſe two general heads, to wit, *Believing* and *Confeſſing*, which is a work, and that not a bare one, but a living practical Confeſſion, which includes in it our whole Obedience, and not only Faith, but Repentance, Converſion, and a turning from the Darkneſs to the Light, and from the power of Satan to God, or requir'd in order to Forgiveneſs, *Repent and be converted, that your Sins may be blotted out*, ſaid Peter, *Acts* 3.19. and *Acts* 26.18. *to turn them from Darkneſs to Light, and from the power of Satan to God, that they may receive forgiveneſs of ſins, and keep my Commandments, and live*, ſaid Wiſdom (Chriſt Jeſus) *Prov.* 7.2. and *Rev.* 22. 4. *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, &c.* And here the Spirit is not preaching the firſt Covenant or Law, but the new. And as for *Tit.* 3.5. it expreſly mentions the waſhing of Regeneration, and renewing of the Holy Ghoſt; which are the Works of the Spirit of Chriſt in us, by which we are ſav'd, as ſaid the Apoſtle; though in thy Blindneſs, with the Prieſts, thou doſt not obſerve it; but bring'ſt it againſt us, which maketh very manifeſtly for us, and the Works that the Apoſtle oppoſeth to Grace, are works of the Law, and not of Grace, which can never be oppoſite.

Pag. 24. *That with* me, *the firſt and ſecond Covenant are in effect but one*, is a falſe Charge; though I muſt tell thee, That the Spirit, Life, or Light of the New Covenant, is univerſal, and was from everlaſting, and reacheth through all Diſpenſations of God unto men, both before, under, and ſince the Law, and without it none could ever be ſav'd; and though the Manifeſtations and Miniſtrations of it were various, and more and more by degrees came forth, yet this Spirit, Life, or Light is ſtill the ſame in it ſelf and in its nature, extending in ſome degree to all, both *Jews* and *Gentiles*, to make them capable of Life and Salvation; though many harden

harden their hearts againſt it, that it hath not an Impreſſion upon them, as upon thoſe who believe and obey it, in whoſe hearts the Life of the New Covenant dwells, and the Laws thereof are written or engraven, as in Fleſhly Tables, not ſtony Tables nor Hearts.

Pag. 31. As for my Queries, which thou only makeſt a ſhew to anſwer, but indeed giveſt them a moſt pittious and ſlight go-by; I return them upon thee, to be directly and plainly anſwer'd, in the tearms propos'd.

Pag. 34. Thy Inſinuations, *That I ſeek a Hole to creep out at; That I am ignorant of the Scriptures; That I aſſert new Notions, receiv'd from other men, tending to the darkning and denying the joynt Teſtimony of the holy Men of God:* I reject, as falſe and groundleſs, together with diverſe other falſe Charges againſt me and my Friends; and it is a ſmall matter for us to be judged by one, who is over Head and Ears in the Mire of ſuch Confuſion and Contradiction, as thy Books hold forth: But that thou ſayeſt it was none of thy work to prove, *Chriſt come in the Fleſh*, or *become Man*; Thou declar'ſt thy Impudency in ſo ſaying; for Proof of which, let the Reader ſee in thy *Teſtimony*, ſo called, from pag. 17. to pag. 35. though to thy own Contradiction.

The 3d *Moneth*, 1671. G. K.

Some...

Some of *Robert Gordon*'s corrupt Doctrines.

1. THat Christ without us, upon the Cross, hath already subdu'd all things, finish'd Transgression, made an end of Sin, abolish'd Condemnation and Death, *pag.* 4. *of his testimony.*

2. That the Light that enlighteth every man that cometh into the World, is not the true Christ, *pag.* 10. *testim.*

3. That Christ came to justifie and deliver us from the Law or Light in our Consciences, *pag.* 11. *testim.*

4. That Obedience to the Light in the Conscience, is but the Work of the first Covenant, and Righteousness thereof; and that no man is justified thereby, *p.* 10, 11. *testim.*

5. That God is fully attoned, perfectly reconcil'd to man, without any Consideration, Qualification, or Work to be wrought in any man, by any Light or Spirit whatsoever; but singly and solely upon the account of the active and passive Obedience of the Man Jesus Christ of *Nazareth*, done in his crucified Body without us, *pag.* 12. *testim.*

6 That Redemption, Justification, and Reconciliation, is finished and compleated by what Christ did and suffered outwardly [*And so, according to* R. G. *all men are redeemed, justified, reconciled, Christ having dy'd for all; as he expresly affirmeth in his second Book*] *pag.* 12. *testim.*

7. That our Salvation is wrought by Christ, in what he did and suffer'd outwardly; and our working out of our Salvation, is only as to Evidence and Manifestation [*And so according to* R. G. *all men are sav'd, Christ having died for all, but it is not made evident to all, that they are sav'd*] *pa.* 12. *testim.*

8.

8. That Redemption Justification were finished and compleated in the crucified Body in Christ for us, not in our persons, *pag.* 3,4. *testim.*

9. That the Lord did not direct man to the Light in his Conscience, nor to Light and Power, but promis'd him another kind of Saviour, *p.* 18. *test.* That the Worker of Redemption could not be the Light inlightening every man, *p.* 21 *test.*

10. That the Light in our Consciences, that shews good and evil, is not given for Righteousness, nor able to reveal or give Life, any more then the Law written in Tables of Stone.

11. That a Believer is pure, beautiful in Christ, walking in Rest, Victory, and Perfection; yet in himself in his body he hath a Law of sin; he is in the Earth in Warfare and Imperfections, *pag.* 16. *testim.*

12. That Redemption, &c. and all things, are wrought, purchas'd, &c. for us, without the help of any thing to be wrought in us, *pag.* 3, 4, 5, 20. *testim.*

13. That Christ did break through, fulfil, and satisfie stirred up Wrath in God; which, *he saith*, would hold me captive in Death; intending that thereby they might be acquitted and justified, and so escape with their Imperfections and Sins past, present, and to come, *pag.* 19, 20. *testim.* *pag.* 15. *2d Book.* *Deceit.*

14. That to Question, if it could be an Answer of divine Justice, to take Vengeance on the Innocent, and let the Guilty go free, with their sins past, present, and to come; and then from this to ask, How can God, then in justice, execute Wrath, on any for sin, [*This* R. G. *commeth an arguing against God*] *p.* 14. *2d Book.* *Blasphemy.*

15. That the Law, Sin, and Death, were charged upon Christ's crucified Body; and that he buried them in his Grave, and thus abolished sin out of the sight of God, *pag.* 39. *test.* And that therein he vanquish'd and buried in his Grave all the powers that were against us, *p.* 26. *test.*

16.

16. His Argument for Imperfection or against Perfection in this Life) is *Marrying, Sickness, Mortality,* &c. *as in his 2d Book and Part to* G. W.

17. He insinuates, as if what Christ did and suffer'd without us, was the previous, procuring, purchasing Cause of the Love of God to us, while Sinners, *pag.* 22. *2d Book.*

18. That he that was manifest in that Body, born of the Virgin *Mary* (and within us) is not (the true Christ Jesus) the Son of the Living God, *pag.* 19. *2d Book.*

Also most of these aforesaid corrupt Doctrines are repeated over again in his 2d *Book.*

Some of *R. G's.* Lyes and false Accusations against us.

1. *That we deny the Mystery of God in the Flesh of Christ, as a matter of any necessity to us, as to Redemption, Reconciliation and Justification,* pag. 5. testim.

2. *That we hold our Justification to be without respect to the true Christ, and our only Saviour Jesus Christ of* Nazareth, *and without respect to what Christ did for us, in his Body without us,* pag. 5. testim.

3. *That we make Christ to be no better then the Priest and Levite, only looking upon us and passing by, leaving us an Example, wherein, if in perfect Obedience, we follow'd him, we should live; and so departed, leaving us undone, as he found us, to cure redeem, and reconcile our selves to God by obedience to the Light plac'd in our Consciences, convincing us of sin,* pag 15. testim

4. *That our Doctrine asserts another Christ, another Saviour, then him, Jesus Christ of* Nazareth, pag 17.

5. *That according to our Doctrine, Redemption is only of the Seed within, that lies under condemnation,* p. 24. test. & p 4 2d book.

6. *That we make our selves equal with Christ,* pag. 36. test.

7. *That we reckon it a poor low thing to believe in the Lord Jesus Christ of* Nazareth, *as our only Saviour,* pag. 40. testim.

8.

8. *That we ſuppoſe our ſelves to find acceſs to the Glory of the Father, without this man Chriſt Jeſus, our Mediator*, p. 41. teſt:

9. *That we have trod under foot the Son of God, and counted the Blood of the Covenant an unholy thing, as the Blood of any ordinary Man or Beaſt*, p. 24 teſtim.

And in his ſecond Book.

10. *That Chriſtianity it ſelf, in its very Foundation, is ſtruck at by us, and deny'd*, Preface; *and that ſome among us bring in damnable Errors, to pervert the Faith of ſome.*

11. *That the now preſent glorified exiſtence of that Body (or Man Chriſt) that ſuffer'd at* Jeruſalem, *is deny'd by ſome Teachers among us*, pag. 2.

12. *That the full and compleat Salvation, is only a Salvation from ſin within* [Falſe; for it is both from ſin, and all the effects and conſequences of it, within and without] pag. 4.

13. *That according to G. F. the Soul needeth no Salvation, as being infinite, without beginning, a part of God* [which *G. F.* ſpeaketh not all theſe things of the ſoul of man, but of the Breath or Spirit of Life, that made *Adam* a living ſoul, that is the Soul or Life of the ſoul] pag. 5.

14. *That it agreeth with the Doctrine publiſhed by* G. F. *That the Life in Man and Beaſt is God, and all in us is God, denying the real individual Exiſtences of Angels, Saints, Devils, or wicked men in Eternity*, pag. 27. 2d book. [a moſt groſs Slander; for all that is in men is not God, neither that which defileth, nor any part of man, that is or can be defiled; nor deny we either the real or particular Beeings of Angels, Saints, Devils, or wicked men in Eternity, as moſt wickedly he doth ſcandalize us.]

15. *That it is not allowed to our Friends, to queſtion and examine the doctrine deliver'd to them, by the antient Friends of the Miniſtry*, pag. 8.

16. *That Christ, in offering up himself, is an imperfect insufficient Propitiation*, pag. 16.

17. He insinuateth, *That we hold, that the Works wrought in us by the spirit, are the Ransom, the Attonement, the propitiatory Sacrifice, and ground of our hope for eternal Life*, p. 17. & 12.

18. *That the man Christ Jesus of* Nazareth, *to be the true and only Christ*, G. K. *doth not confess*, pag. 19.

19. He alledgeth, *That our Friends have put some out of their Synagogues for openly confessing Christ, calling them* Pharisees, *and in a vain and evil mind thus bespeaking* G. K. *is it because he was hanged upon a Tree that thou art asham'd to own him as Saviour, &c? or rather, art thou affraid to confess him, because of the* Pharisees? pag. 20.

20. *That according to* G. K. *the first and second Covenant are in effect one and the same*, pag. 24.

21. *That* G. K. *is against the holy Law of God*, p. 25. [False; is he or we against it, because we say, it is writ in the heart, and doth bind unto obedience, as is written there, and that the obedience only acceptable unto God, is that which is given in the newness of the Spirit, and not in the oldness of the Letter.]

22. *That there is a Light in every man, as he cometh into the world, by natural Generation, that is saving*, pag. 28.

23. *That we would preach to the* Indians *nothing, but what they knew already*, pag. 43.

G. R. for these thy *lyes* and thy many gross *abuses* against the *Truth* and its Witnesses, the Righteous God will rebuke and judge thee.

Note.

Some other Friends, who are R. G's. *Country-men, have a further reserve against him, whereby he may be further discover'd in his false Colours, Turnings, Twinings, Hypocrisies, Shiftings, Self-contradictions, as he shall again further appear against the Truth, and them concerned in it.*

G. K.

Ingenious Reader,

KNowing that the Errors of the Preſs, ought not to be imputed to the Author; thou art deſir'd to correct theſe, as here directed.

Page,	Line,	Error,	Corrected.
4	3	*divinity*	*dignity*
	4	*dignity*	*divinity*
8	Mar. note.	*pro & ito*	*prope & ito*
10	5	*ſouls*	*blood*
14	18	*feſt*	*felt*
16	11	*particulars*	*particles*
17	29	*would*	*could*
19	29	*are you*	*art thou*
20	9	*Law*	*Love*
22	1	*are*	*is*
27	9	*dare*	*do*
	33	*to know*	*muſt know*
29	13	*as yet*	*and yet*
34	22	dele *of*	
35	9	*our Prieſts*	*your prieſtly*
38	7	*et*	*let*
	33	*one ſentence is printed twice, dele the latter.*	
41	22	*imaginary*	*imaginarily*
	32	*exiſtent*	*exiſtence.*
56	14	*Ep phraditus*	*Epaphraditus*
58	4	*miſtake*	*miſ-ſtate*
65	1	dele *that*	
71	19	*hold me*	*hold men*

the word *Blaſphemy* in the Margent, place oppoſite to theſe words, viz. *Arguing againſt God.*

THE END.